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BY THE SAME AUTHOR  
HANDBOOK OF CHURCH ADVERTISING





"And the city had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof."—Rev. 21:23.



# **A GREATER CHICAGO**

## **DEMANDS**

# **A GREATER CHURCH FEDERATION**

*"The community without churches is on the verge of disaster"*  
—Theodore Roosevelt.

PICTURES ARE THE UNIVERSAL LANGUAGE

"The church spire is not only a thing of beauty; it is also publicity, advertisement as well as inspiration."—Walton.

# Advertising the Church

Suggestions by Church  
Advertisers

Containing the Addresses delivered  
at the Atlantic City (1923), and the  
Wembley, England (1924), church  
department sessions of the  
Associated Advertising  
Clubs of the World

FRANCIS H. CASE  
Editor



The Abingdon Press  
New York Cincinnati





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## FOREWORD

SOME years ago I met at the Polo Grounds in New York, where the "Giants" hold forth, one of the world's greatest preachers. I said, "How do you happen to be attending a baseball game with a notebook in your hand?" He replied: "This is the sixth game in succession that I have seen. I am getting ready to preach on baseball." Expressing my delight at his human method of dressing and spreading the truth, I suggested, "Advertise that fact and you will pack your church with men, many of whom never attend church." His innate reserve immediately expressed itself as he affirmed, "Oh, I couldn't do that." He did not, and the result was that no one outside of his regular church group knew about or heard the sermon, whereas if he had given it publicity, the newspapers would have published his sermon, and hundreds of nonattending folk, largely men, would have attended and been "fed" by the truth through his message.

Advertising has demonstrated its power in every field where intelligence counts, but fear or timidity, or ignorance has kept the church, except in a limited measure, from using it. There is no longer any valid reason for this reticence since banks, colleges, city, State and national governments and all kinds of service groups and every other type of worthy organization utilize it; there is absolutely no exception. Even many physicians and lawyers use some form of directed publicity. Great corporations have gained friends by publishing frank statements in purchased space.

Advertising men are usually those who have been trained in the church. Where not still active they retain a sense of gratitude to the church and are ready to help, and then, too, they are trained in public service and readily join in all public campaigns. They know that the church when effective establishes sound business, insures prosperity, and alone makes vital their motto, "truth." After many years' experience I can testify that they will promptly aid every request to advance the church and enforce religion. Whenever they have been

## ADVERTISING THE CHURCH

called in, or where as individuals they are active in this field, they establish the effectiveness of advertising for the church.

The world is ripe for religion and no force on earth can so completely and effectively show the world its real need and bring the people to the church, as advertising. O. J. Gude well said: "The church steeple was the first form of outdoor advertising." The old bell ringing out the announcement of services was an impressive publicity agent. The minister, as a real leader, must cultivate the advertising layman and associate with him until his heart is moved and he offers his best training to cooperate with the church group. Neither is fully equipped for the task, but together they can make the two that shall put "ten thousand to flight."

The editor of **Advertising the Church** has produced one of the best brief books on the subject that I have ever read (which I did in proof form) and I think I know all of them. He was peculiarly equipped for the task, having been trained in theology and for a time pastor, and then becoming the assistant editor of a great religious weekly he passed on to become the editor of a very successful and influential daily paper. He also was tried out in editing the addresses delivered at the Indianapolis Convention which were put out by The Abingdon Press, under the title **Handbook of Church Advertising**. It happens that I personally know practically all the men quoted in this book. They are not theorists nor advertising men who stand aloof and tell the church how to advertise, but they are all active in their own local churches and have both the practical outlook and the religious spirit.

This book therefore is peculiarly a practical one. No mere theories are advanced. Actual plans as carried out by successful pastors and expertly trained laymen are described in detail. Some very striking, novel, and resultful methods and plans are given. Outdoor advertising, the use of motion pictures, news which the dailies seek and will accept, forms for copy, and scores of detailed methods of reaching the public are given by those who have employed them. The name of each in-



## FOREWORD

dividual is given so that if further details are desired correspondence can be employed. The material used is taken from addresses delivered at the two annual conventions of the Associated Advertising Clubs of the world at Atlantic City and London, England.

Mr. Case has exhibited unusual skill in picking the concrete and concentrated parts of these addresses. Church advertising is coming into its own very rapidly. Only the blind and the listless will fail to investigate and employ it. The alert will find help in this book which will enable them to build their audiences, secure new members for the local church and make religion a vital influence in the community.

There is an old saying, "All things come to him who hustles while he waits." That applies to everyone. It fits the manager of the church, the pastor or minister. It was never more true. More than 50,000,000 people do not attend church. Mr. Hotchkin, a noted author and expert in the field of advertising, remarking on this fact said: "Everyone requires religion. They cannot do without it. If I had any commodity needed by 50,000,000 people who were not using it, that would furnish a very attractive field for advertising." The church is too prone to excuse small audiences and the poor dying rate at which many of them go. If we are "about our Father's business," we must put as much energy and initiative into the visible form of that business, the church, as does the corporation selling breakfast foods or automobiles. And when we do put the same thought, foresight, and downright vitality into it we will find some way for the church to use advertising.

CHRISTIAN F. REISNER.



## THE SOURCE AND SCOPE OF THIS BOOK

"ADVERTISING," according to the first edition of Doctor Johnson's dictionary, imprinted 1785, means "active in giving intelligence."

No definition better expresses the advertising idea of church advertisers. They try to be "active in giving intelligence" about the church of the Living God. They are alert in spreading the good news. How the alert of the alert are doing it they tell in the pages that follow.

The source material, as indicated in the bibliography, has been the church department of the Associated Advertising Clubs of the World with its departmental sessions at the annual conventions, at Atlantic City in 1923 and at Wembley, England, in 1924.

To Dr. Christian F. Reisner, for many years president of the church department, who is responsible for gathering these speeches; to Dr. J. T. B. Smith, publicity expert with the World Service Commission of the Methodist Episcopal Church, who has had charge of a church advertising exhibit at several gatherings; and to all whose contributions are credited within, sincere thanks are due. Leland D. Case has collaborated with the author in handling this material, bringing to the work the zeal of an enthusiastic promoter of laymen's activities as well as the skill and point of view of a brilliant news writer.

The book follows the general outline of the **Hand-**

## ADVERTISING THE CHURCH

**book of Church Advertising** and in classes where that is used as a textbook, this may well be used for supplementary readings. Its primary value, however, will be for that alert bearer of glad tidings who will find his imagination stimulated and his spirit encouraged by the practical suggestions and confident tone of the men who speak herein.

## WHO'S WHO

### I. ON THE CHURCH ADVERTISING DEPARTMENT PROGRAM AT THE ATLANTIC CITY CONVENTION OF THE ASSOCIATED ADVERTISING CLUBS OF THE WORLD

#### *Reference Key*

#### **A-1. Six Reasons Why the Church Should Advertise**

*W. N. Bayless*, a member of the firm of Tiffany-Bayless Company, Cleveland, Ohio. Mr. Bayless teaches a large Bible class, is chairman of the Church Advertising Committee for the Cleveland Federation of Churches, is vice-president of his district for the A. A. C. of W., and a member of a number of committees in the national organization.

#### **A-2. Convincing the Local Church**

The *Rev. John Muyskens*, pastor of the First Presbyterian Church, Red Bank, New Jersey. He is an adept in awakening the local community to the presence of the church until he draws many to his services.

#### **A-3. Ancient Examples of Religious Advertising**

*H. F. Vermillion, D.D.*, superintendent of the Southern Baptist Sanitorium, El Paso, Texas, and has long been an earnest advocate of, and widely sought speaker on, church advertising.

#### **A-4. The Church and Publicity**

*Frederick E. Potter* is the head of a large firm of advertising experts located in Imperial House, Kingsway, London. He has been an active lay preacher in the Wesleyan Methodist Church for thirty-six years and has occupied all the positions in that church open to a layman. He is an ardent prohibitionist; is director of the Methodist Times and is widely sought after as a speaker on many subjects.

#### **A-5. The Church Department of the A. A. C. of W.**

*James W. Brown*, editor and owner, editor and publisher, New York City, is editor and publisher of the most influential periodical circulated among the daily papers in America, is vice-president of the Newspaper Men's Association of the World. He was sub-chairman of the Advertising Committee which aided successfully the Broadway Temple Campaign. He is an active member of the Presbyterian Church.

#### **A-6. The Religious Paper—Enforcing the Value of Church Advertising**

*James R. Joy, Litt.D.*, editor, The Christian Advocate, New York City. He is one of the most prominent laymen in the



## ADVERTISING THE CHURCH

Methodist Episcopal Church, succeeding Doctor Buckley as editor of the most influential paper in that denomination, *The Christian Advocate*. He has served on many church boards, and is a member of the Joint Commission on Unification of the Methodist Episcopal Church and Methodist Episcopal Church, South.

### A-7. A National Church Advertising Periodical

*T. S. Brock, D.D.*, pastor, First Methodist Episcopal Church, Camden, New Jersey. He has demonstrated the power of advertising in the small-town church and has at several periods edited advertising departments in church periodicals and is an adept in devising effective advertising methods.

### A-8. Securing a Sunday Night Audience

*Earl Hoon, D.D.*, pastor of the First Methodist Episcopal Church, Sioux City, Iowa, now pastor in Cincinnati of a Methodist church. He is one of the most successful pastors in the Northwest, having made himself so by his unusual church plans and his methods of advertising them; his church is always crowded, and he is frequently compelled to turn away hundreds. He has solved the problem of filling empty churches.

### A-9. The Thrift Campaign

*John A. Goddell*, secretary National Thrift Committee, New York City. He is manager of the Advertising Campaign carried on by the Y. M. C. A. to make Thrift Week a teacher of economy to children and youth and has brought this movement into remarkable prominence.

### A-10. Advertising the Bible

*Samuel R. Boggs*, president, Model Mills Company, Philadelphia, Pennsylvania. While the president of the great carpet manufacturing plant in Philadelphia, he is also a very active member of the Gideons, a Christian traveling man's organization, which has put Bibles into hotels, and is in great demand as a church speaker.

### A-11. The Product Behind the Advertising

*Graham Patterson*, publisher *Christian Herald*, New York City. He has been for years an aggressive advertising agency man, and has revealed a remarkable gift in managing and making profitable a church paper at a period when most other periodicals of that class were losing money. He has the ability and the consecration to stand for many reforms, and as a publisher has put the *Christian Herald* in an enviable position of usefulness.

### A-12. The Advertising Man's Laboratory

*W. Frank McClure*, vice-president Albert Frank & Co., Chicago, Illinois. He was for years connected with the Redpath Chautauqua, and was more recently advertising manager for large

## WHO'S WHO

financial institutions in Chicago, until he became the vice-president and manager of the Chicago Office of the well-known advertising agency, Albert Frank & Co. He is president of the Advertising Council in Chicago, and has been connected with a dozen other civic organizations. He is chairman of the National Commission of the A. A. C. of W., and is an advertising man of unusual gift and standing.

### A-13. Spirituality in Church Advertising

*Joseph A. Richards*, president J. A. Richards Advertising Company, New York, is at the head of his own agency handling many noted accounts, while at the same time he is a Bible-class teacher and mission worker, a member of a large number of clubs and committees, and everywhere recognized as a man of unusual speaking ability.

### A-14. How Can the Church Secure Publicity?

*Arthur E. Hungerford*, publicity manager Federal Council of the Churches of Christ, Baltimore, Maryland, is a widely known writer for magazines and other popular periodicals and for years has handled from Washington the publicity work of the Federal Council of Churches. Few men have had his experience in religious publicity.

### A-15. Enforcing Rural Church Claims

*Hon. E. T. Meredith*, ex-secretary Department of Agriculture and publisher *Successful Farming*, Des Moines, Iowa. Besides being the editor and principal owner of *Successful Farming*, one of the greatest periodicals of its kind in America and printed in Des Moines, Iowa, he was secretary of agriculture during President Wilson's administration. He has been an active prohibitionist and an earnest advocate of righteousness. He is a member of the Methodist Church.

### A-16. Advertising as an Evangelistic Medium

*Robert F. Gibson, D.D.*, executive secretary Department of Publicity, Protestant Episcopal Church, New York City. Doctor Gibson has organized one of the most efficient publicity and advertising agencies in America and is the head of that organization for the great Episcopalian denomination. He has interested the laymen and organized them for work as very few men in America.

### A-17. The Council of Churches as an Advertiser

*Dr. Roy B. Guild*, formerly one of the secretaries of the Federal Council of Christian Churches, New York City. Doctor Guild succeeded Charles M. Sheldon, when the latter retired from his pulpit and later was chosen as the secretary of the Federal Council of Churches, assigned to the task of organizing the different cities and communities in the Church Federation.

## ADVERTISING THE CHURCH

He has had an enviable record in combining the churches into organizations in all sections of the United States. He is now pastor of the Congregational Church at New Bedford, Mass.

### A-18. What Our Exhibit Teaches

*A. D. Brush*, The Chicago Church Federation, Chicago, Illinois. Mr. Brush is a prominent layman and church worker, who was selected by the Chicago Federation of Churches to assist Walter Mee, their secretary, in assembling the church advertising exhibit to be shown at the convention.

### A-19. Learning How to Advertise

*E. E. Elliott*, president E. E. Elliott Investment Company Kansas City, Missouri, is a prominent layman in the Christian Church, who for years gave all of his time to that service, but is now the head of a large investment company of Kansas City, Missouri. He is the author of a useful book on church advertising.

### A-20. Some Practical Suggestions for Advertising

*E. P. Beebe*, assistant treasurer Iron Age Publishing Company, New York. Mr. Beebe is an active Episcopalian layman, who has demonstrated the power of church advertising in small communities, and he has recently secured the adoption of a church advertising plan by the motion picture industry, and has a mind rich with rare suggestions.

### A-21. Advertising That Appeals to Young People

*G. Harris Danzberger*, publicity director New York City Christian Endeavor Union, Hartsdale, New York. Mr. Danzberger is a young man of energy and enthusiasm. He is giving much energy and time to arousing and interesting young people in Christian Endeavor work.

### A-22. A Church House Organ

*C. A. McAlpine, D.D.*, president Church Service, New York City. Doctor McAlpine was formerly connected with the Northern Baptist Special Financial campaign, is unusually gifted as an advertising man, has recently organized his own company for aiding churches in their advertising and with the specific purpose of supplying an interesting and effective weekly church bulletin.

### A-23. How We Get Up Our Calendar

*Henry Barracrough*, Witherspoon Building, Philadelphia, Pennsylvania, is a layman who has worked out a plan to give the church a local paper which will be interesting, effective, and economical.

### A-24. A "Cheap" Church Calendar

The Rev. *Weaver K. Eubank*, pastor the Jamesburg Presbyterian Church, Jamesburg, New Jersey, has done the same work as a pastor which Mr. Barracrough has accomplished as a layman.

## WHO'S WHO

### A-25. Y. M. C. A. Advertising

*E. A. Hungerford*, publicity manager for the New York City Y. M. C. A., has given many years of study and effort in the field of religious publicity.

### A-26. Motion Pictures to Get Audiences

*C. C. Marshall, D.D.*, pastor First Methodist Episcopal Church, Bridgeport, Connecticut. Doctor Marshall is the greatest religious expert on motion pictures in America. For years he has inspected all of the greatest motion pictures and furnished a list of recommendations, which has been mailed to all the Methodist pastors of the country. He is the trusted advertiser in many clean-picture movements, while at the same time he is an active and very successful pastor of a very large church.

### A-27. Direct-by-Mail for the Church

*Tim Thrift*, American Multigraph Company, Cleveland, Ohio, is one of the best-known men in America in the "Direct-by-mail" field, having pushed the multigraph machine into wide use by his energy and ability.

### A-28. Direct-by-Mail Advertising

*Dr. E. T. Clark*, religious publicity expert, Nashville, Tennessee, was long the publicity manager for the Methodist Episcopal Church, South, demonstrating unusual gifts and pushing their Centenary and their educational campaign to success. He is now the head of his own company giving all of his time to religious publicity.

### A-29. The Location of the Church Ad in the Daily Paper

*E. Ernest Wallace*, advertising manager Elizabeth Daily Journal, Elizabeth, New Jersey, is the manager of a city newspaper which has cooperated with the church in getting efficient results with advertising copy and has a new method to propose.

### A-30. How Newspapers Are Helping Churches

*H. H. Smith*, associate publicity director, Department of the Presbyterian Church, Philadelphia, Pennsylvania, is perhaps the best-trained church advertising man in America, having graduated from newspaper work and has now for years been in charge of an important section of the publicity work of the Presbyterian denomination. He has prepared more newspaper copy and practical plans for use by churches than probably any other man.

### A-31. Benefits of Union Advertising

*C. B. Wilber*, State forester Highway Department of New Jersey, Trenton, New Jersey, has illustrated the possible usefulness of a layman who believes in the church and is convinced that advertising can increase the influence of the church.

## ADVERTISING THE CHURCH

### A-32. How to Secure Church "Group" Advertising

*James Allen Blair, D.D.*, pastor Tabernacle Presbyterian Church, Philadelphia, Pennsylvania. Doctor Blair has worked out a successful plan for getting "group" advertising where such plans are hard to be worked.

### A-33. Securing Cooperation From the Newspapers for the Church Page

The *Rev. Frederick G. Behner*, formerly executive secretary Milwaukee Federation of Churches, Milwaukee, Wisconsin, where he was the editor of the church page of one of the dailies of that city and put more local church news before the people in one paper than in any city in America. He developed the field himself and will be able to tell us just how to do it.

### A-34. The Brooklyn Plan

*Philip Ritter*, of the Philip Ritter Agency, New York City, is head of the agency of that name, and at the same time is a very active Presbyterian planning local and community advertising in a very successful way.

### A-35. A Local Church Advertising Conference

*N. M. Parrott*, secretary-treasurer Advertising Club, Baltimore, Maryland, organized and carried through one of the best local church advertising programs connected with a local advertising club that has ever been organized. He will give the exact details of the plan.

### A-36. The Local Club Committee on Church Advertising

*Carl Hunt*, manager A. A. C. of W., New York City, while the active and very efficient manager of the A. A. C. of W., is also an active churchman and has proposed and carried out a very effective plan for advertising the churches in his own community, a suburb of New York.

### A-37. The Chicago Church Advertising Conference

*Dr. J. T. B. Smith*, of the World Service Commission, of the Methodist Episcopal Church, Chicago, Illinois, is perhaps the most efficient expert in America in securing newspaper publicity for the church and all of her related interests. He never fails to win the interest of the papers so that the news he gives them is given a prominent place.

### A-38. Securing Cooperation From Advertising Experts

*John Clyde Oswald*, publisher The American Printer, New York City, is the owner and editor of the same, which is a high authority on typography, and is himself constantly studying and utilizing church advertising both locally and nationally.

### A-39. A Ripe Day for Church Advertising

*Christian F. Reisner, D.D.*, president Church Advertising Depart-



## WHO'S WHO

ment A. A. C. of W., New York City. Doctor Reisner has long been known as an advertising minister, is the author of *Church Publicity*, employs every kind of advertising which anyone else uses, and for five years has been chairman of the Church Advertising Department of the A. A. C. of W., and is pastor of the new Broadway Temple, Methodist Episcopal Church, New York City, soon to be housed in a "skyscraper" church which will advertise religion.

### A-40. The Two Hundred Thousand Dollar Nation-Wide Church Publicity Plan

*Harvey Holleman*, formerly executive secretary of the National Church Attendance Movement, New York City, has been associated with a great many charitable organizations and raised many hundreds of thousands of dollars with contributions. He is an active Baptist.

### A-41. Out-Door Church Advertising

The *Rev. Herman Paul Gulse*, pastor of the Oxford Presbyterian Church, Philadelphia, Pennsylvania, and is an alert up-to-the-minute advertising minister who has built a wonderful out-door electric sign which is commanding wide attention, and uses many other impressive methods.

### A-42. Direct Advertising

*Clinton J. Wunder, D.D.*, pastor of the Baptist Temple, Rochester, N. Y. He is the builder of an immense downtown temple and has done some of the most effective work in church advertising of anyone in the field. Many of his special pieces of copy could well be used as models.

## II. AT THE INTERNATIONAL CONVENTION OF THE CHURCH ADVERTISING DEPARTMENT OF THE ASSOCIATED ADVERTISING CLUBS OF THE WORLD AT WEMBLEY, ENGLAND

### Reference Key

- L-1. Sydney Walton, C.B.E., M.A., B.Litt., director of the Yorkshire Evening News, publicist and chairman of the Convention Press Bureau: "Publicity for a Local Church."
- L-2. William L. Stidger, D.D., pastor of Saint Mark's Methodist Church, Detroit: "The Need for Church Publicity." Author of Standing Room Only.
- L-3. George E. Rogers, Wesleyan and Methodist Temperance and Social Welfare Department, London: "Publicity as an Evangelistic Medium."
- L-4. The Rev. Tom Sykes, general secretary of the Brotherhood movement: "Discerning the Times."
- L-5. A. E. Wiseman: "A Great Vision—Can it be Realized?"

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- L-6. Same as A-38.
- L-7. Same as A-12.
- L-8. The Rev. Fred. W. Chudleigh, of the East London Mission: "The Cinema and the Church."
- L-9. Sir Arthur K. Yapp, K.B.E., secretary of the National Council of the Y. M. C. A., M. C.: "What the Y. M. C. A. Owes to Publicity."
- L-10. James Schermerhorn, editor of Detroit Times: "What is Religious or Church News?"
- L-11. James Wright Brown, owner and editor of the Editor and Publisher, of New York: "Space for Church Advertisements in Newspapers."
- L-12. B. Whitworth Hurd, press consultant, London and North Eastern Railway Company: "The Personal Touch in Church Advertising."
- L-13. Oscar E. Seyd, M. J. I., of the Saint James's Advertising and Publishing Company, Ltd., London: "The Wireless and the Christian Message."
- L-14. Paul T. Cherington, director of research, J. Walter Thompson Company, of New York: "First Steps in Church Advertising."
- L-15. John Clyde Oswald, owner and editor of the American Printer, New York City: "Forms of Church Advertising."

### ADDITIONAL SOURCES

- J. M. Miller, of Sioux Falls, South Dakota, secretary of the Executive Council of the Episcopal church in South Dakota. Speech given at 1924 meeting of the sixth Synod of Episcopal Church at Duluth.
- Editor and Publisher, a newspaper trade journal, December 1, 1924.
- Northwestern Christian Advocate, January 15, 1925.

## CHAPTER I

### WHY ADVERTISE THE CHURCH?

“Hark, the herald angels sing,  
Glory to the newborn King.”

FROM that first stilly Christmas morning when the heralding angels announced the birth of the Saviour, until the present, his followers have sought to carry the tidings of salvation into the byways and highways and to every creature. The “gospel” is literally the “good news,” and it is to the zeal and adaptive ability of its carriers in the past that we of to-day owe the institution of the Christian Church.

#### IN THE LANGUAGE OF EVERY AGE

At the very first, evangelism—the spreading of the good news—was as simple as its contemporary social organization. The gospel was spread almost solely by word of mouth. Then necessity intervened, and Paul employed messengers, ships and caravans to carry his written admonitions and treatises to the believers at Corinth, Thessalonica, and other cities. While preaching was carried on zealously many were quick to appreciate the value of the written word. Several followed Paul’s example in sending out letters, while others set themselves to preserve records of the sayings and the incidents in the life of Our Lord.

And thus, the Christian Church’s publicity started, and grew. The conclusion is that *the*

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*Christian Church of to-day is the result of the publicity which the good news has received in the past.*

**Sufficient unto the day.**—Christ's followers have cast their message in the mode of the time, using the current means of communication and transportation to reach the unchurched. It may seem a far cry from a Galilæan fisherman's boat to the Leviathan, from a lowly donkey to a modern motor-car, a laboriously produced manuscript to the radio, but each age has had its bearers for the message of peace and good will. Sufficient unto the day have been the means of spreading the gospel thereof.

The historic policy of the Christian Church has been never to spurn a proved art as a means of taking the gospel to the people. Recall the poetry of the ages, visit an art gallery and you will see how gospel themes have been expressed in meter, pigment, and marble.

The church spire is not only a thing of beauty, but it is also publicity. It grew out of the snows, because northern architects, unlike their classic fellows, had to build roofs at sharp angles to meet climatic conditions. The spire of Salisbury cathedral is a standing advertisement as well as an inspiration.—*L-I-Walton.*

**The first printed book.**—Though John Gutenberg was at first accused of being in league with the devil, and his printing press was looked upon askance by many clerics of the day, it is profoundly significant that the Bible was the first book to be printed.

The church, in the broader sense of the word, owed a very great deal to the printing press. Ever since the time William Caxton set up his types in the precincts of Westminster Abbey the immediate as well as the lasting

## WHY ADVERTISE THE CHURCH?

effects of his innovation have been to enable the Gospels to be understood by the people. The difference between the chained Bible in the church and the copy of the Scriptures made available for every home, marked an era in the spread of Christianity and indeed in the spread of civilization itself.—*L-I-Walton*.

Thus—

In applying (modern) publicity to the church, we are only asking the church to do something that has already been done, but in a new light and to meet new conditions.—*L-I-Walton*.

Should we be less fearless than our fathers in the faith? Should we be less venturesome, less willing to use the “talents” of our day and generation to evangelize the world?

*Ideas did not perish.*—In Mesopotamia, in Egypt, in India and in China ancient religious leaders so advertised and popularized their ideas that their converts carried these ideas into all parts of their lands and so persistent were their efforts and so effective their methods that those ideas became embedded in the social life of the world and have survived until the present time. Who has not read or heard of the sacred books of Zoroaster and Confucius and the teaching of Buddha? Who has not read of the priests of On and the magicians of Egypt, of the Oracle of Delphi and the Temple of Janus, of the Pontifex Maximus and the vestal virgins? Who has not been thrilled by the religious stories of the patriarchs, lawgivers, rulers and prophets of Hebrew history? Who does not know about Jesus, the untutored Galilæan Jew, and his methods of getting the message of his new religion over to the people of his time so that they would respond to that message? Who that is interested in religion does not know of the successful propaganda of Savonarola, of Martin Luther, and of John Wesley?

If the leaders of these religious movements had not understood the laws of advertising and used them suc-

## ADVERTISING THE CHURCH

cessfully, their ideas would have perished with them and history would not record their names.—A-3-*Vermillion*.

### WHEN SPONTANEITY DISAPPEARS

Too often, however, since then Christianity has lost the spontaneity that marked its earliest history.

The church has refused to use publicity to any great extent because the average preacher has said: "If they want the church let them come to us. If they haven't sense enough to accept this great truth, let them perish in their ignorance." There has been a certain strange and tragic aloofness on the part of the church. This was not Christ's way, for he said that we should go out into the highways and byways and compel them to come in.

That does not sound like waiting supinely for them to come. It does not fit in well with the traditional aloofness of churches and preachers. It does not fit in well with that type of false pride and conservative cloistering of the church.—L-2-*Stidger*.

**Essence of good news.**—Publicity—honest and untrammelled—is inextricably linked up with the *raison d'être* of organized Christianity.

The church stands for the regeneration of the individual, the standard of the Golden Rule, the building of the City of God upon the earth, the Fatherhood of God, the brotherhood of man, and the final redemption of mankind. Its business is to proclaim, to advertise, to make known the "good news" carolled by the angels on the first Christmas day. The church has nothing to hide, to be ashamed of, but a glorious message to be trumpeted forth to humanity.—A-4-*Potter*.

**More difficult task.**—The Christian Church of this day faces a mammoth task. With the myriad interests at home to detract attention of those already in the church or in its "fringe," with pagan

## WHY ADVERTISE THE CHURCH?

religions competing openly and effectively for supremacy in all quarters of the globe, it behooves the church to cast about for a more effective means of spreading the gospel.

Time was when the bell in the steeple sufficed to bring the whole community to church. But now the air is crowded with other sounds. The call of the outdoor life, the horn of the automobile, the still small voice of the radio—these are a few of the noises that muffle the church bell and make it necessary for the church to reenforce its methods to make its appeal audible above the clangor of the changing times.

And just at this juncture appears the new advertising, the fine art of reaching the will power and emotion of the average man and woman through the daily newspaper, a craft which has already demonstrated its ability to lead a man to go everywhere except the church, and to get everything except the thing he needs—the personal religion which will give him his charter of citizenship in two worlds at the same time!

Shall the churches hesitate to avail themselves of this new sort of church bell just because it also summons people to the theatre, the movies, and the stadium! Certainly not! If Wesley refused to "let the devil have all the best tunes," the churches may well challenge the right of the butcher, baker and the cigarette maker to the best publicity. We churchmen should welcome the discovery of every new method of preaching the gospel, whether it be by lens, wire, radio, or by printers' ink.—A-6-Joy.

**Do not hesitate.**—Great is the task. Great are the means of accomplishing it.

Advertising can create a demand. Recall the health which autos have brought to countless thousands whom advertising caused to buy machines. Out of gratitude many would make Ford president.

In Milwaukee's palmiest year she sold \$108,000,000



## ADVERTISING THE CHURCH

worth of beer. Last year she sold \$110,000,000 worth of one brand of soap which, because widely advertised, became generally used, pushing many established brands out of the way. Think how many people are eating raisins to get "iron" into their blood because advertising urges it.

Remember how the advertising brought recruits to our navy and army, sold liberty bonds and set us fasting to feed our Allies?

If the world needs the church, the same skill will bring its benefits to the attention of the people. And these benefits can be so explained to an advertising man that he can see and display them until people will rally and fill the churches and so lift the world into a place of service and power.—*A-39-Reisner*.

The fact is that—

The evangelistic message and ideal do need and deserve wider and more efficient publicity than they at present enjoy. Evangelism needs a well-informed and efficient publicity service to defeat the machinations of its enemies who love darkness rather than light.—*L-3-Rogers*.

### APPROPRIATENESS OF ADVERTISING

It is time to call a halt to certain tendencies in the church.

The tradition that religion is something esoteric and secret, a kind of mascot in the keeping of a few, cannot persist much longer. There are reaches of life, of course, beyond our ken and there are mysterious forces which we cannot describe. They are of value to us as we wake up to their presence. Life is known by being discovered. Adam and Eve could have had wireless if they had found it. Nothing has been added to the universe unless we have discovered it. Now we have it and enjoy it we would not like to be without it. Religion with all its incalculable values for human living is here! The church to justify its existence must make these values operative.



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This is what the world of mankind is seeking. The art of advertisement proclaims the presence and joy of these values. We are not asking for stunts and sensationalism—glib, loud, and catchy announcements defeat themselves—but we do say that there is a public presentation and announcement for the values of religion through the medium of advertisement to which this generation is peculiarly susceptible, and if wisely carried out, capable of immense benefit to society.—*L-4-Sykes.*

**Results are in order.**—A mid-West American minister, notable for his success in filling his pews, reiterates this:

The demand for highest efficiency, for greatest returns on investments, challenges the church of God to-day as never before. The world expects the church to produce results as certainly as it expects any other institution to produce results. Too many churches are parasites on local communities. Men investing \$250,000, more or less, in a plant, equipment and program have the right to expect reasonable returns on their investment from that for which the investment was made.

In the church, it means something more than prayer-meetings and Sabbath services. It means more than just preaching sermons, singing songs, and praying prayers. For a preacher to talk to a thousand people for thirty minutes means to burn up five hundred hours—he should *produce results!* The old-fashioned methods of the cloister have no appeal to the red blooded world of to-day. Those who bewail trespassing upon the prerogatives of the cloth and of the pulpit should be told there are no prerogatives where a world is burning down in sin!

Personally, I am ready for and believe in anything that is pure and wholesome that will arouse the people and draw them from their spiritual and moral indifference. Those who are so particular and anxious about the dignity of the church and pulpit are reminded that as a rule, where that is the sentiment, you will find a sacred church and empty pews. Now, get me right. I am as puritan

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as the next one. There is a sense in which I am absolutely opposed to having the church going into partnership with the world and yet there is another sense in which only as it enters such partnership can it vitally touch the world. You have discovered the fundamental fact that achievement and progress have only been achieved by individuals and institutions unafraid of tradition and who set precedents, who, instead of being ordinary, have become extraordinary, have risen above the commonplace and become supernaturally vital!

Reverently speaking, I think the Man of Galilee was not only the greatest revolutionist, but also the greatest advertiser the world ever knew, and he stuck to his purpose, though it brought a crown of thorns and piercing of swords. At one time after attracting widespread attention through his miracle wonders and a great multitude had gathered, he said, "That ye may *know* that the Son of Man hath power—!" Ordinary, stereotyped methods will not do the work!—*A-8-Hoon*.

**A charge to keep.**—The fact is inescapable for the twentieth century Christian—even as it was to him of the first century—that

It is not only a privilege but a duty to publish everywhere the purpose and program of the Christian church!—*A-2-Muyskens*.

### THE PROPER APPROACH

Therefore, the churchmen of to-day, are obligated to

1. Survey the church, locate its strength, its weaknesses.
2. Determine what are its motives and purposes in advertising.
3. Study all methods of publicity—ancient and modern—and use those which best serve the ends.

**What we have for copy.**—Let us glance at the Christian Church as it stands to-day. Its most

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outstanding characteristic is its inherent potential strength. A friend from across the sea declares:

The weakness of the church is not lack of adherents, but lack of faith and vision. In spite of human defects and limitations, the church remains the dynamo of individual regeneration and communal idealism.—*L-3-Rogers.*

If more closely organized, what could it not accomplish? Lloyd George is authority for the statement that "the Christian churches, when they are united, are irresistible." It is a heartening consciousness. It is a valuable concept to retain as your survey carries you to your local church. Does it come up to this standard?

The church is a religious home, a sanctuary for worship, a school for religious instruction, a fighting unit for a new world that is building. It is a social center of the highest type, since it gathers into relations of mutual helpfulness people of every age and condition, and since it adds to the attractions of the ordinary club the power of religion and the generous sympathies of the altruistic impulse. The church is the most broadening and catholic organization among men, since its vision is to the ends of the world whither the gospel is being carried, and since its citizenship is in heaven as well as in the earth.—*A-2-Muyskens.*

Truth is the heart of advertising. "Truth" has been chosen as the keyword of the Associated Advertising Clubs of the World, so vital is it to the work. Before you advertise be sure of your grounds. Make your survey carefully, honestly. Unless advertising creates confidence it is valueless, and advertising which does not correctly portray that which it essays to serve not only fails to inspire

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confidence but produces skepticism and a positive indifference. Advertising is a presentation of values in an attractive, compelling way. It is never inflation of values.

**To reach the outsider.**—After the survey, what? Then comes a formulation of purpose. Why do you advertise? What do you advertise for?

What is our main purpose in advocating the advertising of the church? I believe it is a very deep and fundamental purpose. It is to bring the great public face to face with the fact that the Church of Christ, irrespective of denomination, stands for something that is vital to the well-being of mankind.

The "man in the street" does not believe it, and does not want to believe it. He prefers to accept the common opinion that the church is a failure. His conception of God forbids him to associate the Almighty with a cause that he carelessly and superficially regards as a failure. His resistance to the claims of the church is still further reinforced by the desire to be free from its restraints and obligations.

In facing this situation let us be perfectly fair to "the man in the street." In the main, to use the words of Christ, "He is not far from the kingdom of heaven." Deep down in the soul of mankind there is that which responds to all those noble and spiritual aspirations of true religion. The church itself must shoulder its share of responsibility for the prevalence of misconceptions as to its aims and ideals.—*L-5-Wiseman*.

**Don't fear the expense.**—But there is another way in which advertising is a great help to a church. It is the practical matter of finance. Of modern publicity, a pastor who has tried it out consistently, declares:

It pays for itself. I hesitate even to mention the matter of dollars and cents in connection with church

## WHY ADVERTISE THE CHURCH?

publicity, but I have proved this element in publicity in three separate types of church. Purposeful advertising, backed up by preaching and program, will earn money for the church and the good Lord knows that one of the great needs of the church is money.

Three years ago in St. Mark's Church, Detroit, we spent \$2,000 in church advertising in newspapers and our increased income from that was \$10,000. Two years ago the proportion was about the same, but during the past year we have spent about \$4,000 in church publicity and our income has been close to \$15,000. By this I mean only the income that is thrown in by the great crowds that come.

That income has nothing to do with the money given by church members but by the passing throngs, to the number of 50,000, who pass our church doors and enter each year.—*L-2-Stidger*.

### SIX GOOD REASONS

A Christian layman and business man declares the "six best of many reasons why your church should advertise" are:

1. *To enlarge its membership.*—Of course, that is the obvious reason—the fundamental reason. Every church wants to increase the roster of its members because this is the age of ambitious advancement and growth, and to stagnate is to die. Over the door of every institution of life is written "Grow or Go." And just as a business house must advertise to sell its product and increase its list of customers, so must the church advertise for that same obvious reason—to "sell its product" and to increase its "customers."

Therefore, reason No. 1 is so basic and apparent that it needs no further enlargement. Your church must be alert and keen to the opportunities all around it and multiply its personality in advertising to reach out into the highways and byways of your community to reach those seeking church affiliations.

In other words, the function of the modern church is

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two-dimensional. It must not only reach *upward* to conserve the spiritual needs of its present membership, but it must reach *outward* to interest the unchurched man or woman outside the fold—*multum in parvo* as it were.

2. *To inspire its present members.*—The church that advertises is unquestionably the church that is alive—not only alive to reach outward and increase its membership, but alive *within*, because the spirit of advertising reaches both ways. And the people belonging to the institution that is truly alive are always proud of it. They can't help but be. Everyone likes to belong to a keen, alert, up-and-doing organization that is always "on its toes."

Therefore, the advertising your church does will not only reach *outward* to increase your membership, but will enliven and inspire your present membership—will galvanize into new life and vigor your church activities and will make them take a pride in your active life and even "brag" of it to other churches. That is the spirit that grows and wins.

That same effect is found in business. The firm that advertises not only increases its sales, but markedly increases the *esprit de corps* of its own personnel. The employees have a pride of bearing and a sparkle in the eye when they refer to "our up-to-the-minute-advertising." They're proud of it—and they're proud of the house.

Even salesmen, who in former days were somewhat hostile to advertising, have now become ardent for it; and houses that advertise find that they can pick the cream of the salesmen in that particular trade because the salesmen are anxious to work for a nationally known house. As an example, it is said that Hart, Schaffner & Marx have no trouble in getting the best of clothing salesmen because every clothing salesman is anxious to represent that remarkable house with its fine name—they take a pride in announcing to the customer—"I represent Hart, Schaffner & Marx."

3. *To deepen its influence in the community.*—Your



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church should advertise not only to enlarge its membership and to inspire your present membership as brought out in the two preceding sections, but it should advertise for an even larger task, that is, to influence your community in a broad and enduring way that simply church membership alone cannot compass.

In other words, you cannot hope to gather in every individual and every family in your community. There will probably always remain some unchurched. But they can be influenced. Your church can be a power of good in your neighborhood. It can be known among that unchurched element as an active, fearless, forward-looking, upbuilding influence that is attempting to make a community better—and that impression never fails to breed respect in the individual whether or not he pledges definite allegiance to the church.

Therefore, the church never is much broader than its roster of membership—any pastor knows that—and if your church advertises, it notably deepens that influence and makes it more of a force of good in the affairs of your community and even your city at large.

And show me the community with the shadow of such an institution across it and I will show you a community where the spirit of fairness and right is dominant—and that, after all, is *essential religion*. Advertise!

Don't be the "shrinking violet" type of church! Don't let it sink into back-seat obscurity in neighborhood affairs, forgotten when any vital matter comes up. This advertising need not be blatant and crass—it can be forceful as well as dignified.

Don't forget this: *Your community needs your church.*

4. *To cooperate in the United Evangelical Campaign of the Other Churches of Your City.*—In this strenuous day and age when the "drive" seems to be the thing in every field of endeavor, the church has caught that spirit as well. Practically no town or community is so small that the churches in it do not set aside some time to conduct a united campaign of Evangelism—sometimes singly and other times cooperatively. But the evangelistic drive has undoubtedly become an institution in church life.

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And it is a good thing. So, get in the game—take your part in the advertising of your community drive or campaign, whether cooperative advertising or individual advertising. It is all grist for the mill.

It is the cooperative spirit that wins. Baseball long ago found out that it isn't the club of individual stars that wins the pennant, but it is those who cooperate in team work that win—the spirit shows by the batter who's willing to forget fattening his individual batting average and step up to the plate and lay down a sacrifice if necessary for the general good of the team.

So, join in the cooperative church advertising of your community.

5. *To Get the Unchurched Element to Thinking.*—Your church advertising reaches and influences many a man and woman who never enters a church door—make no mistake about that. You can never reach those people through the accepted channels of church services, sermons, etc. But those people read advertising and you can ease over to them many a definite thought about the value of the better life if your church will advertise the spirit of that life where they can see it. Such advertising inevitably sows *seed thoughts*. And seed thoughts have been the ideas that have moved the world.

This is extremely important. Remember that your church advertising reaches an element *that you can probably reach in no other way*.

6. *To keep abreast of modern times.*—Advertising is modern salesmanship. It is mass selling. And the church must keep modern. Else it hardens and crystallizes into mere formality, simply going through the motions, as it were. The church as an institution is peculiarly susceptible to this danger.

To keep alive, keep modern. Men are finding to-day the essential value of keeping young mentally as well as physically—and one of the best ways is to keep receptive to new ideas.

Advertising helps mightily, therefore, to keep the church modern in spirit and abreast of the spirit of our times.—*A-1-Bayless*.



## CHAPTER II

### PRINCIPLES OF EFFECTIVE ADVERTISING

"The world is forwarded by having its  
attention fixed on the best things."

—*Quoted in L-4-Sykes.*

JUST as there is a different technique for the expression of ideas in a sermon and a written treatise, so the church advertiser must realize that in the special field of advertising there is a well-developed technique, which it behooves him to learn if he is to advertise successfully and with economy.

Advertising has become a science in the same sense that other activities in connection with business promotion have become sciences. It is governed by laws that have been found to work as inevitably as do the laws which govern other sciences.

Fifty years ago advertising was almost wholly a matter of theory. The various theories in regard to it were put into practice in every way in which they could be put into practice and their value or worthlessness proved. Statistics have been gathered and compiled throughout the years that have ensued and deductions have been made from them and set forth in volumes dealing with practically every phase of the subject. The literature of advertising is almost all embracing. Literally, hundreds of books about it have been written and published. Advertising was once what we call in business a side issue, but it is no longer so. Men of capacity are devoting the whole of their lives to advertising. There has been brought to the solution of advertising problems an ability that has taken the profession out of the field of speculation and made it a profession to which

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application for service can be made with the certainty of as positive response as will be found to characterize any profession.—*L-6-Oswald.*

### THE IDENTITY OF PRINCIPLES

What can the science of advertising teach the church advertiser? The answer is that the same principles that govern the successful advertising of any quality-product are generally practical in the field of church advertising. The underlying psychology is the same. With so many exhaustive treatments of this subject on the market, the province of this chapter will be to treat of the outstanding phases.

**Service to sell.**—First, it should be noted that—

If we believe that the church and the religion for which it stands should be advertised, then we are faced with exactly the same problem as that which confronts the business man who is about to market his products. If he is wise, he will ask himself this, among the other questions: In what way does this article make its strongest appeal to the general public—by its own intrinsic worth and quality or by the service it is designed to render?—*L-5-Wiseman.*

The answer, of course, is that the church, in the parlance of the advertising craft, has service “to sell.” Service-ideals are being marketed daily. Watch the process whereby your street railway company “sells” you the idea that to keep up its standard of efficiency for your comfort and service for your convenience, it must have a greater fare. Or, follow the method of the Portland cement manufacturers in “selling” the *idea* of cement for paving.

**Two advantages.**—In “selling” the church-idea, you have the added advantage in that

# PRINCIPLES OF EFFECTIVE ADVERTISING

1. You do not have to create a *new* interest in your subject. Rather, your task is to arouse a *latent* interest. If man is "incurably religious," those who can supply him with religion need but learn how. To admit that your "product" is insufficient or lacking is to admit defeat at the outset.

2. There is a large number of people in every community on the "fringe" of churchdom, a class who are in a more or less close relation with the church. Many of them were *raised* in the church. Here you have a susceptible "market," already half sold.

## BASIC PROBLEMS SAME

A practical church advertiser calls attention to the fact that:

The laws and processes of advertising are almost identical with the laws and processes of education. In each case the steps are about these:

1. Attract and hold attention.
2. Arouse and maintain interest.
3. Impart information that will create desire.
4. Impel to action toward the desired ends.
5. Repeat these steps until desired habits are formed and permanent relationships established.—A-3-Vermilion.

More briefly stated, the fundamental law of all good advertising is that it must be *seen, read (or heard) believed and remembered*.

**Let us march.**—If the advertising is neither seen nor heard, it can have no effect. If read or otherwise sensed, it must be believed. Indeed, no one, despite Barnum's half-truth, willfully yields himself to dishonesty or deception. If believed, the advertisement is usually remembered. And if remembered, is sure to influence action.

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"When they hear you," said Demosthenes to Æschines, "they say 'What an excellent speech.' When they hear me, they say, 'Let us march against Philip.'" In short, they heard, they believed and action came forthwith.

Of the general law just laid down, there are two corollaries of importance:

1. The wise church advertiser will know how to present his proposition so that it will be seen, read, (or heard), believed, and remembered by the people to whom he wishes to appeal. In short, he picks his bull's-eye and shoots at it.

2. The more readily a proposition lends itself to terms that will be seen, read, (or heard) believed and remembered, the more successful will be the advertising.

**Where it is difficult.**—It is evident that where a point of contact—such as "once a user"—is established the task of "selling" the church is relatively easy. But—

It is no easy matter to-day to attract the outsider into our churches, chapels, and mission halls. We should have no hesitation in entering any place of worship and should probably feel quite at home in it because we have had a religious upbringing. But put yourself in the place of the outsider. Perhaps he is one of the many thousands who never even attend a Sunday school; and if he entered a church at all, it was when he was married or when he attended the funeral service of a friend. To him the parson is a strange being. If he sees the clerical collar in the corner of a railway carriage, he chooses another compartment, however crowded the train may be. It would be quite as great an effort for him to enter a church as for a parson to go into a public house and order a glass of beer, perhaps greater. If by any means he did get inside, he would feel horribly self-

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conscious and most uncomfortable. How can you catch him? Only by finding a point of contact. Something he understands and likes, and somewhere where he is comfortable and at home.—*L-8-Chudleigh.*

How is this point of contact to be established? The initial problem of the advertiser in the preparation of his ad copy—

gathers around its ability to draw out the eye and awaken interest. Common to mankind is the latent faculty of wonder. They will respond to any token suggesting the bulging horizons of life. Curiosity and even anxiety to penetrate secrets and unravel problems are far stronger than the church has recognized. The hold of a good detective story or the thrill of a serial indicates this. The risk of spiritualism, crystal gazing, and guesses about the future, are all significant. Faith-healing, Christian Science, psychoanalysis are more than fads and hobbies: they imply an inherent quality in human nature far beyond the things that flesh and blood is heir to. It must be confessed that the conservatism and timidity of the church to give a sane lead in these matters has seriously affected her place and influence. Advertisement will never compensate for the failure of service; it will only announce its reality.—*L-4-Sykes.*

**Values in sense appeals.**—To hark back to the two corollaries enunciated above, your successful advertiser realizes that he must select those to whom he wishes to appeal, and then modify his means accordingly and in a manner commensurate with the character of his proposition,

realizes when using colored illustrations that some colors appeal most to women and others to men and selects in accordance with the best opinion on this subject.

If a salesman talks at length about himself to his prospect, the prospect will soon tire of him, but if he

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talks about things in which his prospect is interested, he will have his most favorable attention. The advertiser applies this same appeal to his advertising copy, under the heading of what he calls the "You appeal."

Regardless of what may be true abroad, he believes that educated Americans respond more quickly and favorably to a question than to a command—and his advertising headlines take the form of questions, the natural answers to which, on the part of the reader, become the best arguments for the product advertised.

He knows the value of action in the electric sign as opposed to the stationary sign, and he aims to put action upon the printed page in the presentation of his goods.

He knows the tendency of the average reader, in this day of voluminous printed matter, to read the thing that looks easy to read, and he reduces his message to the minimum of words and sets it in plain, large type, giving the pictorial feature the greater prominence. He has the "nose for news" of a reporter and gives first place to timeliness and human interest.

He appeals to the senses—taste, smell, hearing, sight, and touch—both in text and illustration. If his product be candy, the picture must be so natural and so appetizing in appearance that it will create a real desire in the mind of the reader.

He studies the motives which impel people to act—such as self-preservation, pride, love of power, patriotism, desire for comfort—and decides which one his product fits into best. The great volume of life and fire insurance, for example, annually sold in this country is in response to the appeal which is made to the first law of nature, self-preservation, and the protection of one's family and property. The product which will lend itself to this appeal, if rightly presented, is easily one of the country's best sellers.

The expert advertiser also knows the value of an illustration of a beautiful child, associated with his product, if the product be a wholesome and worthy one, and the natural revulsion of public feeling if an innocent child's picture is used in the promotion of anything but the truth and quality and purity. He knows the value

Would You  
Like to Live  
In a Community  
Without a Church?

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What  
Are You Doing to Keep a Church  
in Edgewater?

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What  
Will You Do Right Now?

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Will you Go to Church?  
Will you Join the Church?  
Will you Serve in the Church?  
Will you neglect the Church?

---

*Give Christ Your Answer*

A questionnaire which suggests much and saves words.  
"His advertising takes the form of questions."—McClure.





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of a healthy, smiling face, as opposed to the frown or the dyspeptic expression sometimes used in negative advertising.

He knows also that, according to Sherbow, the great expert on printing, type itself may suggest strength, femininity, serenity, dignity, antiquity, common sense, and cheapness, and he governs himself accordingly. If he is advertising a bank he uses a type which at all times carries with it the atmosphere of strength.

Those interested in church advertising, in cities either small or large, will do well to study the page ads of national advertisers in our newspapers and magazines. Such a study will reveal much careful preparation not apparent on the surface.—*A-12-McClure.*

### THE HANDICAP OF JEALOUSY

A common cause of indifference toward the church is the belief that the various denominations are "bucking" one another. Union publicity is one way to attract the attention of that class of people, by its suggestive appeal that the churches are working in harmony.

On occasion united processions of Sunday schools or church organizations give local publicity of compelling character which cannot be overlooked; a smaller town may be stirred up into unwonted interest and a lot of useful advertising may arise from the event. Let such efforts be united, even if some exclusive communion elects to stand aloof. It is the union of the churches which attracts men, while disunity repels them. It helps to create the wider vision of a universal church which shall one day enfold all in its arms.—*A-4-Potter.*

**Attention is fundamental.**—No one will stop to read or listen, unless attention has been arrested. Psychology teaches that attention is never ideal; that it is always passing from point to point; that is now focused here, now there. The advertiser's

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task is to get it and consciously to hold it until that proposition he is advancing is believed and remembered.

### EXAMPLES GIVEN BY JESUS

Christ knew this:

"Others have labored and ye have entered into their labors." These were the words of Jesus to his disciples. He was talking about the cumulative results of publicity. The laws of Moses and the published works of the prophets had been a preparation for the work of Jesus. It is beyond controversy that Jesus claimed in himself and for himself the fulfillment of many of the prophecies and symbols of the Old Testament and taught his disciples to make for him such claims. In identifying himself with Moses and the prophets he gained prestige because these were already well known and accepted. In addition to his claim of fulfilling the law and the prophets he used many of the best-known methods of advertising.

*First.* He had a herald—John the Baptist, who announced the approach of Jesus to the thronging multitudes who heard John preach on the banks of the Jordan and John pointed Jesus out when he appeared.

*Second.* He frequently sent two of his disciples to a town or city to prepare the people for him and his message. They were advance publicity agents of whom he appointed seventy at one time.

He also sent the healed demoniac of Gadara to spread the news of his power. He sent the woman of Sychar into her town and she advertised him so successfully that the whole town turned out to hear him preach and many converts were made.

*Third.* Jesus' miraculous works were so extensively reported and discussed that they drew multitudes to hear him and to seek his powers of healing. The report of his disciples that he arose from the dead and ascended to heaven served to create intense interest and to convince many.

*Fourth.* He had probably five hundred followers

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at his death but his religion had spread throughout the civilized world within a hundred years and the number of his disciples continues to increase. The reason for the continued spread of Christianity is the provision made by him for continued and world-wide publicity through the proclamation of his gospel by ministers and through the testimony of living disciples. Every known method of publicity has been used to extend his religion.

Jesus commanded his disciples to advertise. He said put your light on the lamp stand; do not obscure it. Put it in the candlestick and not under a bushel. Set your city on a hill so it cannot be hid. Translated into modern terms, he would say put your light on the lampstand of the newspaper and in the candlestick of the billboard; do not hide it under the bushel of a church house, else you may not need a house bigger than a bushel. Set your city of salvation on the hill of publicity so that it cannot be hid among the confusions and distractions of the godless generation—A-3-*Vermillion*.

In Jesus' publicity campaign as outlined above, all of the principles of modern high-pressure advertising are found. Attention was gained and a sense of values was awakened. Men's attention being aroused, they listened intently and believed. Believing, they heralded Jesus as Christ. The personal element entered largely into Christ's publicity, and it remains to-day as one of the most compelling means of gaining and holding attention.

### BEHIND WHAT YOU SAY

One of Christ's greatest assets was the absolute truthfulness of all that he said. The blind and halt and lame made whole went away and told others. Attention was attracted, and people went to see. Christ did not disappoint them. He was the man who could say; "I am the truth."

*An advertising maxim.*—You need not advertise bad

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product, save to kill it. The quickest way to end a career of a bad product is to advertise it widely. So it is with the church. If all advertising is not backed up by great preaching, it were well not to advertise. To advertise and not deliver means death to preacher and church. Great preaching must back up great publicity always. The day of great preaching is not past. Great audiences make great preaching. But the first need in church publicity is to have something to talk about, something to back up publicity.—*L-2-Stidger.*

*Advertising men have high ideals.*—They have honestly enforced their motto "truth"; that has led them to seek service values and to find methods of providing it. They know that mere dogmatic claims count for little. Religion is increasingly recognized as being as requisite for success as sunshine is to health; properly enforced and appropriated, it vitalizes folk for all tasks. If church attendance does not make a man more efficient, it is worthless. The man who sincerely worships on Sunday will be a better business man on Monday than the one who merely plays golf or autos all day. The church-attending mother will be a wiser teacher of her children—a safer club woman, a sturdier helper in running the state. When the church is active folk are more thrifty, labor is more industrious, homes are better furnished, general prosperity is higher and doubt that starts panics is less likely to appear. So truth can back church advertising, and if rightly employed, real service will be rendered the community.—*A-39-Reisner.*

### LINE UPON LINE

It helps the memory to repeat your message. This is so well known as to require little elaboration. It is not necessary to say the same thing over and over. We have synonyms to avoid that sort of thing. However, it is not objectionable and is really good advertising to have an oft-repeated theme in your advertisements. These are sometimes called trade-marks.

## PRINCIPLES OF EFFECTIVE ADVERTISING

They can be made more than mere means of identification. They can *suggest* that which you wish to drive home as well as the former.

The red triangle of the Y. M. C. A. during the war, through its association with that which decorated the lintels of the trench huts, came to stand for more than a means of identification. Every red triangle shouted forth its message, "Give for the boys at the front."

Every letter was an advertisement, as the little Red Triangle was totally unknown before the war, but in a few months became as familiar as the Red Cross itself.

There is much to be said for the Red Triangle as an advertising design.

It is simple and effective.

No man who took part in the Great War can ever see it without thinking of what it meant to him, through those tragic years.—*L-g-Yapp*.

"Worship with us at———" can be made a trade-mark of a church, and at the same time it connotes warm cordiality, fellowship, and a genuine spirituality. But the *suggestion* must be backed by these qualities or else the phrase becomes a mockery and a hindrance to the task it essays to accomplish.

Maybe your trade-mark is a picture of your church. Very well, but choose it asking yourself these questions:

1. Is it recognized easily?
2. Can it be backed up? Will it be an *unfailing* guarantee of that which it *suggests*. Christianity's most successful trade-mark has been the cross. So universally is its significance known and respected, that rarely, if ever, has it been prostituted by misuse.

## CHAPTER III

### WHO SHALL HAVE CHARGE OF THE CHURCH'S ADVERTISING?

It is obvious that one of the practical problems a church-that-would-advertise is confronted with, is: Who shall carry the responsibility of our advertising campaign? Who will write the copy? Who will see that it is kept from becoming stale, whether it is embodied in a billboard, a blotter, or a display ad in a newspaper?

#### THE MINISTER

Despite all that may be said, herein or elsewhere, it is probable that the minister will more often be the advertising manager of his church than any other person, right or wrong.

**Knows his goods.**—Your pastor has one qualification so important that it may be almost termed a prerequisite to successful church advertising. He *knows* his church, and is *vital*ly interested in advancing the cause of the Kingdom.

Henry Drummond said no one will find heaven who does not take a little of it with him. No chronicler of religious happenings, great or small, will find beauty, romance, adventure, thrill, human interest in the scheduled or spontaneous proceedings of the house of God who does not take some religion with him when he goes there.

If to the worldly-mindedness of the editor he adds his own cynicism, scoffing or misunderstanding, it will not



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be remarkable if he returns as empty-headed as the tyro of the staff who reported: "Nothing doing at that wedding you sent me to cover. Groom failed to show up, bride fainted, and the whole thing fizzled. It was a fool errand all right!"

Let one go enlightened in the saving power of the revealed Word, with personal knowledge of the making over of a misdirected life and the launching of redeeming and merciful ministries, and there will be copy forthcoming that cannot fail to enchain care-encumbered souls.—*L-10-Schermerhorn.*

Above mere advertising skill comes this interest in the church and its work. E. E. Elliott, author of several books on church advertising, declares:

Knowledge of the science of publicity is not essential to success in the church advertising field. The expert advertiser often knows little of the ways of religion, and makes a blunder in preparing advertising of religion much as he would plan campaigns for boots, groceries, stocks, or what not. Hence a novice in advertising who knows the church, is often better than the expert who knows the advertising business thoroughly.—*A-19-Elliott.*

But few pastors, without the aid of a business-like survey, are as fully informed about the advertising points of their product as is the successful business advertiser. Not only is a comprehensive study of the church, its origin, its builder, its place in the community and its opportunity for further service, essential for the preparation of *live* ad copy, but it is equally important that the ad may not belie the things as they are and violate the first principle of good advertising—*truth.*

**Value of Training.**—Already there is a very considerable sentiment favoring the introduction into

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theological seminaries of required courses in advertising the church through modern means, thus supplementing preaching, the most ancient of publicity methods. And why not?

The studying of advertising principles is worth while for any pastor—even though he does not contemplate an immediate advertising campaign. Being principles, they are universal, and, as pointed out in the previous chapter, are but in essence an expression of the educative process. An understanding of them is bound to express itself in preaching, in pastoral work and in the weekly routine of the church, and to the church's advantage. No pastor's bookshelf is complete without a textbook on modern advertising, and many preachers have found themselves distinctly broadened and more efficient for having taken a correspondence course in advertising.

Our great national advertisers who spend millions in advertising year after year, and consider it well spent, study all of these underlying fundamentals because they have found them as necessary as is a foundation to a building, and that without such knowledge money would be wasted.—*A-12-McClure*.

**Time is an element.**—Have a time for doing it! If there is any one thing in a program of efficiency that is of supreme importance, it is scheduled regularity. The most common objection to "new work," whether it be pastor or layman, is, "I haven't time." But time must be taken for it if your advertising is to be a success—time, not only for preparation, writing copy, but time for the setting up of your bulletin board or the delivery of your ad copy to your newspaper. It is a revelation to the average

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man to see a modern daily newspaper office in action. Here time rules supreme. Every news story is written with one eye on the clock, and when the "deadline" comes, it is inviolate. Only the most important news—the death of a President or a new war—is ever permitted to break it. But even the smallest country newspaper has a time when it wants everything in, and it will pay the church advertiser real dividends to respect it.

### A PUBLICITY COMMITTEE

Wherever possible the minister should not have entire responsibility for the advertising of the church. It is much better to turn the matter over to competent laymen, but *the pastor should always have the last word on the advertising of his church, and no advertising should be done without his O. K.*

Every church should have a committee on publicity. It should have a budget. This committee should look after the advertising, the church calendar and the presentation of news for the papers, not expecting to get news every week or every month into the papers, excepting, perhaps, the church personal column.—*A-14-Hungerford.*

The advice of a Christian layman and the head of a great English advertising concern is:

Don't leave the advertising in the minister's hands. Many folks expect the parson to do everything. This is largely the layman's job and is to be done with enthusiasm. The Christian man is the only one who has full reason to be an optimist. Good measure, heaped up and running over, is the spirit in which to tackle this matter. Let your message be clear, dignified, and easy to be understood by the people.—*A-4-Potter.*

**Glad to help.**—Business men who have found modern advertising an aid in their work are usually

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quite enthusiastic about its possibilities as a supplement to the older forms of church publicity.

Christian business men and advertising experts are glad to devote their time, money, and talents to increase and improve all forms of church advertising. Pastors should make greater use of the advertising talent in their congregations.—*A-18-Brush.*

Then why not a committee on advertising in your church? Let it be composed of those most fitted by enthusiasm and training for it. One person should be at its head, with the others acting as assistants, and your pastor as final reviewer. Your chairman need not be an advertising expert. Maybe he is a young man in your brotherhood who is interested in mimeograph work, or he may be a clerk who is studying advertising on the side, hoping to enter that field some day.

*The Matter of Display Advertising.*—It must be original, different. If the preacher is incompetent, then go out and get the help of the best in the *community*, either on salary, or gratuitously. First Church believes so strongly in advertising that it has recently obtained the services of one of the best church-advertising men in the country, Mr. G. Le Roy Schnell. In other communities there are men who would be glad to contribute their service. It is infinitely better to put the advertising right into the budget and pay for it, for it will much more than pay for itself.

Use but few words, the fewer, the better. I like the deep borders with pictures—always with a picture! So much church display advertising is anemic, bloodless, dead. A picture will put life into it, so will colored ink and colored paper. Use the unusual. Something different, *be honest*, advertise only that which is true. Remember, it is *church* advertising. This involves the expenditure of money, it's true, and a liberal amount

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should always be in the budget for this purpose, in fact, more money should be spent for advertising than for coal, light, water. It is more essential than all three, and pays better dividends in spiritual results, community response, and actual money. We use everything from single inch to quarter page.—A-8-Hoon.

### THE ADVERTISING EXPERT

Your troubles are half solved if you can secure the services of an advertising expert. But try to get one who is sympathetic with the church's task.

*Value of knowing how.*—I feel quite sure that if any pastor were confronted with a question involving a matter of law, he would apply to a lawyer, or if he were ill, he would call a doctor; when a project is in hand to build a new edifice—which is not unusual in church activities—without doubt an architect would be brought into the consultation.

Therefore when the pastor comes to the point of considering what should be done to enlarge his congregation and extend the influence of his particular church, why not follow the logical course and call in an expert in advertising? I do not mean necessarily an advertising agent, although where an advertising agent is available, he should have first consideration. I have rather a wide acquaintance among men who have to do with advertising. Many of them are men of outstanding ability, men of large affairs. The enterprises with which they are connected are successful and I would expect that whatever they would undertake would also be successful. Fortunate indeed would be the pastor of a church who could enlist their active services.

But in many small communities there usually are no men who devote themselves solely to advertising. However, there is hardly any community in these days in which there will not be found a man who knows how to advertise successfully. He may be the head of a local department store, or he may be engaged in manufacturing

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a commodity which is sold nationally, or he may be the publisher of the local newspaper.

Whatever may be his business connection, he is the man the pastor should consult. It can hardly be expected that the pastor can come to an advertising convention or through a study of advertising literature be made immediately into an outstanding success as an advertising man. The best we who are interested in the promotion of church attendance can hope for you pastors to whom advertising is a new proposition is, to use a familiar term, "sell you the idea." If we can convert you into a belief that our profession, or industry, or whatever you prefer to call it, can become a powerful aid to you in your work, we believe we will have made a long step in advance. What we hope to do is to inspire you with a belief in the power of advertising, to help you to an extent that will prompt you to find a man or set of men in your respective communities who will apply their knowledge to a solution of your problems. That we believe will be a good thing for the church and a good thing for advertising.—*A-38-Oswald.*

### WINNING THE AD-WRITERS

The strides which church advertising has made in recent years have awakened interest of professional advertising men. The following editorial from Editor and Publisher, a newspaper trade journal, indicates the attitude of the advertising craft:

What was probably the largest single piece of church advertising copy ever printed in a daily newspaper appeared in a recent issue of the Brooklyn Eagle on the occasion of the fall meeting of the Board of Bishops of the Methodist Episcopal Church being held in its borough. This single advertisement filled two pages attractively laid out and containing the assignment of the visiting Bishops to the pulpits of the various churches the following day.

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The growth in the use of newspaper advertising space to attract attention to houses of religious worship in recent years has been slow but steady, and that class of business has now reached a point of development that makes it worth study and cultivation by advertising men everywhere.

The Brooklyn Eagle advertisement stands out as unusual to-day, but it is only an indication of what the future holds in this field.

On many city dailies the importance of the church in the community has been recognized by the creation of a church editor. He is always a personable man, and usually is ready with helpful suggestions for the church advertiser.



## CHAPTER IV

### WHAT TO ADVERTISE

"Deliver my soul, O Lord, from lying lips, and from a deceitful tongue."—*Psalms 120. 2.*

GRANTED that the best (or worst) advertising a church can receive is the personal, social and business life of its members, the modern church publicity man is confronted with the concrete task of selecting certain phases of that elusive complexity of spiritualities, conveniences, mind-stimulators, social services, and other factors that go into the make-up of the church of Jesus Christ. What shall he advertise? He has a choice ranging from the ethereal to the intensely practical, from the artistic to the physical.

#### WHAT IS YOUR STOCK IN TRADE?

What to advertise is a matter on which men differ, but it may be remembered that the thing to advertise is your stock in trade. If you offer men salvation, then that is the thing to advertise. If you are offering them merely a free pew, a good sermon and music which at least the organist thinks is heavenly, all right, go to it.

The national publicity department says: "There is a rapidly growing conviction that church advertising should contain matter which has an evangelistic purpose, statements about Christianity and the church and the application of Christian principles."

I believe it. I believe, further, that the advertisements of services with announcement of sermon themes or special features of worship, decently done, are not out of place.

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I believe, I repeat, in evangelistic advertising. My problem is to compel readers to read it. I believe they will respond if they will read. . .

But the store which advertises a bargain sale knows reader psychology. The eye is the entering wedge to the reader's interest. You can't sell silk shirts for a nickel if you advertise them in a five inch, single column ad, set in six-point type, with Bull Durham occupying a half page and the remainder of page space occupied by a half dozen smaller displays, one or two double deck heads and a few city briefs.

Neither can the church successfully advertise unless it bears in mind the competition it is up against. A lot of us are afraid of the spectacular. I am myself. I detest it. But if I owned a Jumbo, I'd be a Barnum.

The foregoing is from a speech made by *J. M. Miller, of Sioux Falls, South Dakota*, secretary of the executive council of the Episcopal Church in South Dakota, at the sixth province Synod meeting at Duluth, Minnesota, in 1924.

Declares the sage Publisher of the Christian Herald:

Thus the first job of a minister and his helpers contemplating the adoption of an advertising policy is a careful study and a frank discussion of their services to see if they are worthy of public participation. While I realize that this is oftentimes a very delicate matter to discuss, it is certain that unless their services will *hold* a goodly proportion of the new people who have responded to the advertising, they are not ready for advertising.

In this connection there is no suggestion of appealing to the so called "popular taste" by amusing or making the meeting less religious. No greater mistake can be made than an attempt to compete with the theater in order to hold the young people. In fact, the greatest criticism I have heard has been on the score that there was a *lack* of any vital message.

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People go to church to get help and inspiration. Heaven knows we all need it. When we fail to get it, we have a right to criticize. When a lazy minister tries to cover up his unpreparedness or his failure to understand the age he is living in by a repetition of scriptural quotations and verbosity, he cannot get by with the young people of to-day. His job is a survey, and an understanding of his market—a more intimate acquaintance with his people, and their every-day problems before he can be of any real service to them. He must show interestingly that Christianity is something to *like*—not just something to *believe*! If he cannot do this, he will have to make way for someone who can. This may sound almost brutal, but the spiritual necessities of the community should be placed above personal comfort or convenience of an individual.—*A-11-Patterson.*

### THE PREACHER

Quite naturally the church advertising, in its first forms, undertook to advertise a certain church rather than the gospel message. And, as the most outstanding feature of the church was often the Sunday service, the pastor and his theme monopolized the advertisement. But the tendency now seems to be to minimize the part of the individual church and play up the gospel message more.

**All three.**—The judgment of the Christian layman who is at the head of a large advertising agency is:

Shall such a church advertise its preacher? Shall it dwell upon the plant and its membership, or shall it advertise the goods themselves? And my answer is, All three, with more emphasis on the goods than is commonly given to it. Would it not be a wonderful thing, just once, to find every evangelical church that advertises in the New York Times on Saturday morning, had used half its space let us say, for a text of Scripture? No,

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not the text of the Sunday sermon, but a passage which, in the spiritual judgment of the pastor or committee, was the one word which they want the public to read as coming from that church at that time. "*My word,*" says the good Book, "shall not return unto me void."

Do I hear someone say, "Impractical?" I will answer: "Yes, if you judge it by material instead of spiritual standards. But let us remember that in advertising a church, as in everything else, we should walk by faith, not by sight. And God always honors the faith of those who honor his word. At any rate, if I had a church to advertise,—a spiritual church, I would use the spiritual method of God's Word rather than a wholly business-like statement of meetings and pastoral themes.—A-13—*Richards.*

**Brevity for facts.**—While an announcement of the services is necessary,

put yourself in the place of an unbeliever looking at a typical page of church advertising, in which each church is setting forth the special inducements for attending its services. If he is attracted at all, is it not likely that he will look for the most entertainment for his dime? Is he not apt to look upon all of them as in competition, one with another, to secure his attendance? Does such a page accomplish anything in the propagation of the gospel?

It is worth while to print the names and addresses of churches and the hours of services, if only for the information of strangers. But I believe that if church advertisements are to be evangelistic in purpose they must preach. They must tell something about Christ and his church and his teachings, something which, however brief, is complete in itself and will be helpful to thousands who do not attend services. I believe that preaching in advertisements would be read by many thousands who would never in any other way learn anything about Christianity, and who through what they thus learn would become interested enough to desire to learn more. I believe that such advertisements care-

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fully prepared, appearing regularly, would produce a steady and ever-growing stream of inquirers.—*A-16-Gibson.*

**Talk the message.**—A layman and careful student of church advertising concludes that there has been a

mistake in stressing "Go to Church" too much in past campaigns. We should make greater use of the life, incidents and teachings of Jesus and their application to present day; going to church will naturally follow. "And I, if I be lifted up from the earth, will draw all men unto me" (John 12. 32). "Christ the hope of Civilization"—a splendid example of this idea being put over by the Chicago Church Federation.—*A-18-Brush.*

It must be remembered that to the unchurched frequently the only knowledge they have of the Christian Church is an extremely superficial collection of impressions gained from an occasional seeing of a church building, a rarer first-hand acquaintance through attendance at a funeral—when a church is least able to show its many-sided interests—and advertising. So

it is true that public opinion says that the work of the church consists in preaching sermons, attending public worship, splitting theological hairs, carrying on denominational disputes, and opposing the desires of a pleasure-loving people. Let us show them that this is nothing more than a bitter and undeserved caricature of the religion represented by the Church of Christ.—*L-5-Wiseman.*

### THE POLICY

It is extremely difficult for a churchman to conceive of the appalling ignorance that some of the cities' unchurched entertain about the Christian

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Church. It is oft-times comparable to the foreigner's conclusion gained solely from newspapers and an occasional attendance at a football game, that colleges and universities exist only for athletics!

If your church can honestly advertise the higher life, salvation, sociability, intellectual stimuli, comfort in distress, and instruction in the Christian life, that is excellent. But, Mr. Pastor, scan your advertising to see that you do not unwittingly give the outsider the impression that you are advertising in competition with your neighboring church of a different denomination!

**Directing the appeal.**—It is a wise advertiser who knows the class he appeals to, and shapes his appeal accordingly. But in the gospel one has an "article" with a "universal market,"

for we are all incurably religious, ever responsive to the old, old Story when told in its sweetness and simplicity, whether the evidence comes from the Sunday-morning worship, the meaningful festivals of the calendar, or the stumbling testimonies of uplifted souls at a midweek meeting.—*L-10-Schermerhorn.*

The misconceptions of the public regarding the church can be made to disappear like mist before the sun—if a campaign of publicity is waged properly and with that object in view. The gospel story has been likened to a panacea:

I believe that the most interesting subject in the whole realm of life to-day is the gospel story—the story of the old-time religion—the story of the Christ who died to save mankind and arose again and reigns forevermore. But this story must be told in the home and in the market place as well as in the church. Furthermore, it must be interestingly presented just as most

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newspaper features are presented invitingly, and the attitude of mind of the successful newspaper editor in approaching his public is succinctly stated in the following quotation from a recent interview with a leading American newspaper proprietor—the owner of twenty-five daily and Sunday newspapers:

“People do not read to be bored,” he said, “they read to be interested, and unless we can make our material, both ads and news, interesting, it simply is not read, in which case we would be like the chap who winked at the girl in the dark—we would know what we were doing, but the public would not.”—*L-II-Brown*.

**Common experiences.**—Ever try to relate your topic with that which you know is common to the understanding of the people you seek to influence. Short, pithy statements about “The Church and the State,” “What Tithing Means,” “The Christian Church and Education,” “How the Church is Financed,” “Christ and Amusements,” “Christ and Efficiency” are always interesting. Dr. Frank Crane realized this when he left the ministry for the larger parish the newspapers offered for reaching the hearts and understanding of men.

### THE PROGRAM

What is your church’s program for advancing the Kingdom? Study it. Improve it. Study it again. Let your mind relate it up with the eternal verities—and you have excellent advertising matter.

**Subject matter enough.**—Listen to a newspaper man!

Assign the artist to church or prayer meeting and you have Rubens’ “Descent from the Cross” or da Vinci’s “The Last Supper.” You have the “Angelus” and “The Endless Prayer.” Deathless results, all of them, from



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covering that phase of public ceremonies which the desk tells the staff to ignore unless something scandalous or freakish breaks.

Send the poet to do sermons or testimonies, and human hearts the world around are soothed and sustained by "Paradise Lost" and "Paradise Regained" and by "The Idyls of the King."

What are you doing, dramatist? Hike out to the Church of the Covenant and get a play. "The Servant In the House" or "The Passing of the Third Floor Back" or "The Fool" restores to the stage a large measure of its earliest mission as an instrumentality of consecrated service.

Give the composer the assignment to look after religion or the church, and humanity is mellowed by the "Messiah" or "Lead, Kindly Light." For years an English pastor provided the militant cadence to which all Christendom marched as "Christian soldiers, marching as to war."

Let the camera man have a chance at the sterile and stupid department of city developments known as the Sunday school or the Bible class, and there stream across the screen the sublime scenes, characters, pageant-tries, and spectacles of the Old Testament under the title of "The Ten Commandments" or "After the First Six Days."

Comes the fictionist. See if you can get theme and plot and sustained interest out of that homely sanctuary and the verses and the anthems worshipful folk repeat there. Bunyan's *Pilgrim's Progress* and Tolstoy's *Resurrection* go out from inspired pens to help countless millions in their pilgrimage toward the Wicket Gate and the Shining Light.

*When they are least aware.*—It's a good joke on the editors that church and religious news gets in despite their aversion to it and in such an hour as they think not. Heroisms, sacrifices, consecrations, dedications, deliverances of statesmen, soldiers, citizens—standing out in connection with some great emergency or service—are the fruits of the church, of course, come to ripeness and benefaction through the godly lives of the faithful.

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Washington, reminding his countrymen that righteousness exalteth a nation, while sin is a reproach to any people; Gladstone, aptly acclaimed as the spiritually-minded man of the world; Lincoln, saying in dark hours that the consciousness that he had no other place to go brought him on his knees in prayer to the Most High; Lloyd George, reminding America of her indebtedness to the hymns of those immortal British singers of faith and consecration, Whitefield and Wesley; Harding, almost with his last expiring breath counselling his countrymen upon the indispensability of religion—behold in all these examples our age-long scheme of redemption getting into print.

Publishers testify that there are glad tidings of great joy in pure religion and undefiled when they carry scriptural texts at the top of their editorial pages. They acknowledge the believeableness of Christ's life every time they date their week-day editions, and they deny him only when they get out their always bulky and usually abominable Sunday editions.—*L-10-Schermerhorn.*

**Eradicating wrong impressions.**—A modern Christian church that has a program worthy of the name can in a surprisingly short time eradicate the impression that religion alone functions at funerals.

Nothing has done more harm to religion than the representation which implies something dour, sad, and repressive. Watching some people going to church one would imagine they were going to the dentist, and observing their return think they had been. Religion should be the most joyous thing in life, careless, free, and confident. The church should quicken and put into circulation a holy gladness which is a tonic and an uplift. Anyone capable of discerning the times will know how sensitive our generation is to a living display of real religion. It is comparatively indifferent to names, modes, and dogmas, but very sensitive to the demonstration of spirit and life.—*L-4-Sykes.*

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**Arousing the indifferent.**—The indifferent are not always outside the church. Note that “in the Continental United States approximately 18,000,000 Roman Catholics and 26,000,000 Protestants are members of Christian churches. In other words, 40 per cent of the total population have church affiliations.”—*L-II-Brown*.

A small portion of this vast constituency is actively interested in the Christian Church. Does it not behoove the wide-awake preacher to preach to his flock-that-doesn't-come-to-church-often through the means the age has provided as well as his regular attendants from his pulpit?

People are tired of going to church Sunday after Sunday and knowing everything that is going to happen. There is no element of variety or surprise in the average church service. From childhood on it has been the same. They know what will happen and the order in which it will happen, and the result is that, to the average person, a church service is deadly monotonous. The first thing that we had need to do is to shoot the salt solution of variety into our church programs. Let us get the element of surprise into our programs. Let us build up a program that puts the note of expectancy into our services, and then it will creep unconsciously into our publicity.—*L-2-Stidger*.

The thrill that comes to an ex-soldier with the measured tread of marching feet has a more universal counterpart in the hearts of all men when they sense the fact that

“Like a mighty army moves the Church of God.

Brothers, we are treading where the saints have trod.”

**Nothing succeeds like success.**—Remember that Lloyd George spoke truly when he declared that a united Christendom is “irresistible.” Sentimen-

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tality never has the appeal to Americans that action has. The author of the following made a mistake when he limited his observations to the Anglo-Saxon. Rather, he hit on a universal truth.

On the spiritual side of his nature there has always been an untamed quantity resolute and ready to break out in new directions. Anything daring, heroic, unselfish appeals and wins. If the church advertises a salvation which is a system of safety, she may as well spare herself the trouble. If she announces salvation through risk, and danger, and sacrifice, there will be no lack of volunteers.

We must also discern a certain want of idealizing which has singular results. Anything of stunt extravagance or camouflage is repellent. Even if we are rough let us be real. As Tawney says, "The normal Briton is more concerned about the state of the roads than his place upon the map." He does not indulge glowing anticipations about the future but concentrates attention on the concerns of the day. His interest gathers around the practical matter of fact rather than prospecting in futures.

A wide-sweeping context which would give proportion to outlook and symmetry to action is frequently neglected, though it is very necessary. He often asks, "What is the good of it?" forgetting that sometimes the best good does nothing, but is everything. His political and religious imagination.

There is a delightful story told of a minister who was artistic and poetical, and occupied his spare time conducting tourists round the lake district. One day he brought a party to his favorite point of view commanding a rich and far-stretching landscape. He was on the point of breaking out into poetical descriptions of the scenery when his wife, who was a well-domesticated person, impulsively ejaculated, "My, wouldn't this be a fine spot for drying clothes!"

Needless to say the minister's poetry never got started. The dear lady in question admirably sums up the attitude

## WHAT TO ADVERTISE

of many people to the ideal sides of life. They cannot see the landscape for the possible clothesline. They are hobbled and limited by the paltry laundry view. I seriously suggested that this calculating utilitarian attitude to life will seriously test the competency of advertisement to draw the eye from the horizontal to the perpendicular and give the soul a glance at the hill-top. It will require all the skill in the art of suggestion to stimulate interest and awaken wonder.—*L-4-Sykes.*

## THE PRODUCT

As pointed out at the outset of this chapter, the best advertisement of any church is its product—its children—its young men and women, its business men and its club women, its old men and its old women. But that doesn't detract from the advertiser's right to keep before the public that ". . . church does things."

A Saint Paul church started a series of after-the-sermon talks by men prominent in Minnesota's social agencies "so that we may better understand their work and intelligently support them."

"It's fine," commented a downtown business man, himself not a church attendant. "I might have known that Unity would be the first church to do it."

Such a reputation for a church is invaluable.

Alertness to see the point to all good advertising, and adaptive mind—these qualities are characteristic of the good pastor and the good church advertiser. But a word of caution should be sounded.

The evangelistic message and ideal *do* need and deserve wider and more efficient publicity than they at present enjoy. On that point we all agree. But, with numerous honorable exceptions, it *also demands* and deserves a

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higher type of publicist, and a more worthy presentation of its meaning and purpose.

In my judgment, ministers and evangelists will not intrust the presentation of their evangelical message to advocate with the language and gesture of the "stunt-merchant." The Christian evangel is infinitely more than a slogan! Neither do they solicit, nor welcome, the cooperation of journalists and advertising agents who, for instance, speak of the greatest moral and social experiment of the present century in terms of "Pussyfootism." If publicists seek for a new sphere of enterprise in presenting to the world the implications of the Christian message, they must display a spirit of sympathy with Christian ideals, an intelligent interest in the aims and methods of organized religion, and at least a casual recognition of the mission and achievement of the Christian Church.—*L-3-Rogers.*

## CHAPTER V

### CHANNELS OF PUBLICITY

“What hath God wrought?”

THE Christian Church has an inherent advertising value, as pointed out previously. Even were it never advertised, there would be a modicum of publicity it would receive *per se*. The violet by the mossy stone now has many admirers, far more than before the poet called attention to it. But Christians have the *duty* of removing the bushel of ignorance and misinformation from round about their candle, and setting it, like the house on the hill, where all may see it and profit by it.

A church's value to the Kingdom increases in a geometric ratio to its growth in numbers.

*Bulge the walls back.*—Lloyd George is one of the most popular Britishers who ever came to America. Crowds thronged our city streets to greet him as they greeted General Pershing, when he came home from France.

I doubt if any foreigner ever received as great an ovation. I went to Chicago as the representative of a newspaper syndicate to interview him, and as the representative of my city of Detroit to invite him to our city.

It occurred to me on the way that if I could succeed in getting him to come to speak in my church it would be a great attraction. I did not succeed. But, if I had succeeded and had sneaked him into the city surreptitiously, by back streets, in a taxicab with drawn curtains and had not let the city know that he was there, I would not have had a single extra person in my church.



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But if I let the city know through the newspapers that he was there—if I employed advertising, I could have bulged back the walls of my church and filled all out-of-doors with people. That is the heart of publicity. That is the need of the church. If you have something worth while, let the people know about it.—*L-2-Stidger.*

### THE PULPIT

Much of a church's *per se* publicity comes from the pulpit, the choir loft, and the pews. Your unchurched man comes to church, let us say, upon the urgent invitation of your advertising. If the pastor's sermon, the choir's music, the regular communicant's face and hand do not radiate that for which he comes, he will not return. But the pulpit, loft, and pew have another function; to keep the church's own constituency informed, happy and imbued with Christian fellowship.

**Use the voice.**—Your pastor in the pulpit is frequently "ye town crier," as regards church activities. But unless you have a church bulletin, what is more proper? And even then he should not fail orally to emphasize certain announcements which illustrate the activity, the scope, the value of the church's activity.

The junior sermon is a form of publicity too often overlooked by modern preachers. A ten-minute talk to the juniors who are then dismissed is a congregation builder. Send a hundred children back to their homes, a happy smile on their faces, with the memory of a good story, and they all become boosters. Soon mother and dad will put in an appearance, anxious to hear the man who has so interested their child.

Forums taking the place of Sunday evening services once a month, participated in by men's clubs from a group of churches, have proven to be a power for church

## CHANNELS OF PUBLICITY

and community. Suffern, New York, has an ideal organization of this kind.

The signs of the times point to a great religious awakening. There is no question but that it will come largely through the efforts of the laymen of America, aided by the American advertising men.—*A-20-Beebe.*

**Minute men.**—The Methodist Centenary movement, adopting the method used by the government during the war to stimulate the sale of securities, profited greatly by her “four-minute men.” They were laymen who, at stated occasions, would get to their feet and give a “short and snappy” talk on some phase of the problem at hand. Though they have quite disappeared, it is a question whether or not the church at large is overlooking a valuable aid in allowing the idea to go by the board. Participation in services has an appeal of proved strength for the average layman.

### BROADCASTING FROM THE PULPIT

With the advent of the radio a new epoch has been ushered into human experience. As it was a Bible verse that was the first message to be sent over the telegraph, so Christ’s modern day disciples were not slow to see in the radio a new chance for spreading the “good news.”

Two aspects of the radio and church advertising are dominant.

First, the rapidity with which the radio has made a place for itself in our lives.

Second, the immense “congregations” it has given the pulpit orator.

**Radio’s power unknown.**—*To-day, we are but scratching the surfaces of what the radio may do in spreading the gospel.* Radio annihilates space, and

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skips blithely over mountain and sea. It urbanizes the village and countryside, and brings nations closer together.

"It is not the church news but the church itself that now goes to the community and far beyond through the weird magic of the radio."

"Must I be carried to the skies  
On flowery beds of ease,  
While others fought to win the prize,  
And sailed through bloody seas?"

Nay, you may be borne along on the waves that flow out from the broadcasting tabernacle, while you recline on your Ostermoor mattress or dally in your Morris chair.

From the air came the manna that nourished the children of Israel and the ravens that ministered to Elijah by the Brook Cherith. Through the air mounted the chariot of Israel and the horsemen thereof that accomplished Elijah's translation.

Through the air in this age of modern miracles the Word, generally ignored, often distorted or inadequately reported, becomes whole to those who depend upon it as the bread of life.

The stories of faith and renewal and uplifting which the public prints rejected—or treated slightly—the same have become the unabridged benefaction of all who listen in.—*L-10-Schermerhorn*.

Four years ago, when the *Handbook of Church Advertising* came from the presses, scarce mention was made of the radio. Yet to-day, so towering has the infant-giant grown, it is a mooted question whether or not it overshadows all other "channels of publicity."

Within a short space of time wireless telephony has taken the place of great importance in our commercial life. It took newspapers some half a century to obtain

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the international recognition which has been accorded to wireless telephony almost spontaneously.—*L-13-Seyd.*

**One man's testimony.**—S. Parkes Cadman, certainly one of the greatest preachers of the day, was among those who at first "clung to the opinion that the church is the place to hear sermons," but the response to a chance broadcasting of an address before the Bedford branch of the Brooklyn Y. M. C. A. has led him to use the radio until to-day, according to the *Northwestern Christian Advocate*, "it is estimated that Doctor Cadman has spoken over the radio to more people than any other public speaker. His weekly mail frequently amounts to two thousand."

Let him tell of his reactions towards it as a means of spreading the gospel:

Let me promptly say that while my sense of responsibility has deepened, my doubts and fears have proved groundless. The radio does transmit the subtler essence of personality and so, of preaching. The spiritual atmosphere which is native to every God-seeking soul passes through this mysterious means of audition. The persuasive religious sentiment of the seen audience registers the edification of the unseen audience. Perhaps the greatest marvel of this miracle of modern science is its strange, inexplicable sway in the invisible realm. It has an indefinable power of wooing and winning the weary, the sin-smitten, the backslidden, the spirits troubled by specters of the mind. The voice "on the air" carries a peculiarly vibrant force, provided it is animated by the spirit of the living God. Dissensions are reduced, agreements are magnified, first principles of faith and morality seem to gain a more speedy and complete access to human hearts. Roman Catholics and Protestants, Jews and Gentiles, nondescripts and those of no avowed religious persuasion give clear and convincing testimony

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concerning the lasting good which this audition communicates.

### RESPONSE FROM ALL OVER THE COUNTRY

It is superfluous to comment upon the gratifying reactions one gets from those who are confined to sick beds, hospitals, sanitariums, and even prisons.

The unchurched and religiously retrograde people form a rather preponderant class with whom one makes contact through the radio. Men leave the golf courses in the metropolitan areas and adjacent regions in order that they may get to their homes in time for this service. Thousands of women arrange their social and domestic affairs to include it. The commuters on Monday morning's trains running into New York, Jersey City, and Newark discuss the questions and answers. Sailors on a United States battleship, sailing down the New England coast, bound for the Brooklyn Navy Yard, "tuned in" under their chaplain's lead, and caught WEA's broadcasting the address. He afterwards related to me the impressive scene. The men of the crew and their officers listening eagerly in a silence unbroken save for the throb of the engines and the wash of the waves; around them a calm sea, above them the placid sky; then the message, followed by the prayer. "As it came over," he continued, "everyone fell on his knees and joined in the Lord's Prayer. Some are rough fellows, and the majority have a different faith than yours, but all felt a hallowing presence, and all prayed." This remark of the good chaplain prompts another—that insistence upon common needs and their common supply in God's grace and Christ's redemption opens a wide and effectual door for the ministry I am describing.

### A FORCE FOR FELLOWSHIP

The courteous treatment of those who are not of our Israel is practically enforced upon the speaker. He knows that countless Hebrews, Catholics, and a thick sprinkling of the skeptically inclined are among his constant hearers. References to the Old Testament prophets,

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lawyers, and psalmists are always keenly appreciated by the first group. The second group relishes descriptions of St. Francis, of Innocent III, of Hildebrand, of St. Thomas, or St. Vincent de Paul. In the third group are those who express surprise that a preacher can be an evolutionist, or a warm admirer of scientists and scientific progress without relinquishing his belief in the eternal verities. Patients in hospitals, where all three groups were represented, have lately combined to purchase an apparatus. Families have done likewise. And in one community the churches unite for the service. After a rather vigorous expostulation against the useless divisions that weaken society, I got a cheering note, which ran something like this: "Don't be worried about our quarrels, Doctor. A Roman Catholic, a Ku-Klux klanisman, two Jews, and an Agnostic meet every Sunday in my house and hear what you have to say."

The questions sent through the mails or collected from the floor of the Conference indicate the incurable religiousness of the average man and woman. They ask for light and guidance about the Being of God, the Person of Christ, the life beyond the grave, the penalties attached to deliberate wrong-doing, and the rewards of righteousness, ethical problems, and the relation of morals to politics or business are usually to the front.

*A thousand and one questions.*—The character of these queries is diversified, and a few sink below the level of good sense. But in the main they are urgent and honest interrogations, intelligently made, deserving one's best efforts in reply. It does not do to indulge epigrammatic sparrings or smart rejoinders. Anything savoring of the desire to shine at the questioner's expense would be a sorry blunder. Nor need a radio speaker descend to the slightest vulgarity of style or to cheap and meretricious remarks. Humor, as a trait of humanness, has its decided gains, but it should be introduced with discretion. One can always watch for his openings, where the vital concerns of goodness, truth, and beauty are immediately proclaimed as life's fundamental values, realized by faith in our Lord Jesus Christ. —*Northwestern Christian Advocate for January 15, 1925.*



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Doctor Cadman's question-box is most effective, and undoubtedly has been responsible for much of the success of his radio-ministry.

**Limitations of radio.**—So universal is the radio, that the following suggestions, questions and admonitions, though written on the other side of the Atlantic, are immediately applicable here.

Practical experience of religious effort convinces me that the day of the quack preacher, the apologist of freak religions, and the fantastic interpreters of Christianity as a serious force, is past. The last thing that is likely to be useful in these days of difficult problems and general hard-thinking is the "faith" merchant, who, one may fear, often neurotically excited but seldom really elevated our Victorian forefathers. So the man who is allowed to broadcast religious speeches must, I think, be "an accredited minister of religion." Whatever particular Christian denomination he represents, he must be a qualified representative of its teaching.

*A real speaker needed.*—In person he must be a considerate, persuasive and eloquent preacher. He must be, in short, an educated Christian gentleman: unselfish, indifferent to the advantages of personal publicity which broadcasting may offer him, and free from maudlin sentiment. It is certain, indeed, that even a weekly quarter of an hour of what our American friends would call "sob stuff" would soon result in the average listener in putting down his headphones or switching off his loud-speaker whenever the time for the sermon came round.

*Undenominational appeal.*—Propaganda for any particular church would, I suggest, soon lead to such general dissension and dissatisfaction that the broadcasting of such matter would have to be stopped. Whilst human nature and individual temperaments are what they are, there will always, I think, be a difference of opinion amongst Christians upon such things as forms of service, ecclesiastical government, and other matters and on these Christians in Christian charity must agree to disagree. So a broadcasting Methodist must not cham-



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pion Methodism in his wireless sermons. The Anglican must not deliver a funny address to prove that he is a true Catholic; the Roman Catholic must not cast any aspersion upon the religious status of those who do not live under the blessing of the Pope: all must remember at all times their Lord's assurance, "Other sheep I have which are not of this fold," and in that all-embracing spirit must offer to the world what they possess, and what their lives can radiate of the true spirit of Jesus incarnate, the Carpenter of Nazareth. They must be preachers of the Word and of the Word only.

*Fifteen minutes enough.*—Equally important is the keeping of the religious address to a reasonable brevity. A quarter-of-an-hour is ample, and any trained preacher should be able to pack such helpful thoughts upon a great theme in this time. The various broadcasting interests we may be sure are willing to devote a reasonable proportion of their programmes, at any rate on Sundays, to religious addresses. They realize that these are acceptable and desired by the great majority of their patrons. It remains for those who are anxious to further the cause of Christianity to forget as far as possible those differences which, intellectually, at any rate, divide Christian from Christian, and to grasp the great opportunity which is theirs for dispensing the indisputable claims which Jesus Christ made as the world's Redeemer, and the Word of promise which he gave to all who would take up the cross and follow him.

*No substitute for worship.*—Wireless broadcasting, in my opinion, can only be employed as a propaganda medium for religion. As a handmaid of religion it can do much, as a substitute for church attendance it must be recognized as entirely useless. No one can worship God by means of a pair of headphones, or by listening to a loud speaker. Upon professing Christians there will always remain the duty "not to neglect the assembling of themselves together." Whatever may be one's conception of the most appropriate form of Christian service, it must be obvious to all that united worship and praise cannot be replaced by sitting at home in an armchair and listening to a popular preacher speaking from a broad-

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casting station! "Where two or three are gathered together in my name, there am I in the midst of them." This promise may clearly be read as an injunction to attend a place of worship, even as the Founder of Christianity himself worshiped in the Temple. [Doctor Cadman agrees heartily with this—Ed.]

The question as to whether services themselves, as apart from preaching or the singing of hymns, should be broadcast, is an important one, and opinions may differ upon this. Whilst there are so many conceptions of the ideal form of Christian service, it appears unlikely that the broadcasting of any particular one will meet with general satisfaction.

One thing in this connection appears to me as indisputable. It is that sacramental services should never be broadcast. Some time ago when a royal prince was married in a great English cathedral, the offer of a broadcasting company to install transmitters to broadcast the service was declined by the cathedral authorities. Personally, I think the rulers of that cathedral were entirely right. Although our conception of the sacramental office of the ministry, and even of sacraments themselves, may differ, I should say that such services as marriages, the ordination or consecration of ministers, the dedication or consecration of buildings, baptism, and the celebration of holy communion are never subjects for people to listen-in to. Their very essence demands the actual presence of those who believe in their efficacy, and those who do not believe should not be asked to hear the outward expression of such things when their solemnity demands far more than can be comprehended by the sense of the hearing alone. Wireless preaching may bring many to attendance at sacramental services, but sacramental services are not themselves subjects for wireless dispensations..

*Broadcast announcements.*—There is just one practical suggestion with which I must conclude. I would suggest that once a week a series of attractively worded notices forecasting the religious activities for the ensuing Sunday and week should be broadcast from each station. With the cooperation of religious bodies, it should be easy for

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the broadcasting editors to comprise, say, a five-minutes talk on what is about to take place and who will be speaking in a number of representative churches. Many newspapers are now giving publicity to such a feature as this in their Saturday issues, and one has confidence in its interest and usefulness as a propaganda medium. Under this scheme religious leaders would be invited to contribute written forecasts of their service, meetings, and preachers, by say, Thursday in each week, and a little careful editing in the office of the broadcasting concern would insure these notices being delivered in an attractive manner, and all contentious or "sectarian" expression eliminated.

"Go and preach the gospel unto every soul." When the Founder of Christianity laid this charge upon his first disciples, one may assume with all reverence that he had cognizance of the possibilities which the development of science and civilization would put into the control of man for the propagation of his message. He knew in his all-comprehending knowledge that the tablets of wax and the sheets of parchment upon which the first injunctions of law were inscribed would give place to the printed word multiplied at great speed upon modern printing machines and scattered in the languages of the world to all mankind upon the face of our globe. He knew that the developments of modern transport would enable his missionaries in this century to travel the length and breadth of the earth in a time and manner beyond the comprehension of those to whom he personally preached the first sermons of Christianity. He foresaw the telegraph, the subterranean cable, the telephone, and, one may be sure, wireless telephony.—*L-13-Seyd.*

### DIRECT ADVERTISING—LETTERS, ETC.

"Anything that can be sold," asserts Tim Thrift, advertising manager of the American Multigraph Sales Company, "can be sold by mail. It seems to me that the assertion applies particularly to church

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advertising, because the church has an unusually good product to sell."

The experience of scores of ministers upholds that judgment.

Mr. Thrift summarizes the following advantages of direct-mail advertising for the church advertiser:

1. *It is economical.*—With the multigraph, and supplementary equipment, various direct-mail features, such as letters, bulletins, notices, papers, calendars, etc., can be form typewritten or printed for little more than the cost of paper and supplies.

2. *It is direct.*—There is no waste circulation. You can select just those whom you wish to reach, and your message will go straight to them by the most reliable of messengers—Uncle Sam's postman.

3. *It is timely.* You can time your messages to get where you want them when you want them. The inspiration of a moment can be translated into the action of the next.

4. *It is selective.*—You can adapt your message to a special group. You can make as many kinds of appeal as you have kinds of audiences you want to reach.

5. *It is personal.* This is highly important, for your relationship with those whom you wish to reach is a personal rather than a business relationship. And the personal relationship is always in evidence when any message is from one individual to another, as in direct-mail work.

6. *It is definite.*—In direct-mail advertising results can easily be traced. For this reason you can know definitely just what you get from your efforts. Guesswork is eliminated.

7. *It is dignified.*—Your direct-mail messages can be just as dignified in text or make-up as you want to make them. This is not always true of other forms of advertising, for association may detract from the character of your message.—A-27-Thrift.

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He adds:

Volumes have been written on the subject of how to write direct-mail advertising. Summed into two words, "*be human*" comes pretty close to the irreducible minimum of advice on the subject.

The writing of direct-mail advertising should be easy for any minister. It is part of his work to be human. He deals every day in human relationships. The pastor who is not human is not a successful servant of his Master. And the ability to write is an essential part of his work. So we should see, from the church, some of the finest expositions of the art of persuasion on paper. Certainly, no business field is so richly endowed with the talent and heart possessed by the great church field. All that remains is to translate this into epistles of purpose—human messages that will accomplish.—*A-27-Thrift*.

Mr. Thrift's enthusiasm for the direct-mail type of advertising has many supporters.

*A specific instance.*—I have found that in connection with the church work with which I have the honor to be associated few things have been so effective in the long run as a carefully worded typewritten letter—duplicated by the best process—and either signed separately or with a signature block, well produced. With the letter one can if he chooses inclose a little folder or handbill containing more particulars than the letter itself.

The letter must, of course, contain a personal note and be written in a friendly manner.

Some time since I wanted to interest the parents of our Sunday school children in the work of our church, so as to enlarge our influence. To do this I wrote to each father or mother along these lines.

DEAR MR. BROWN,

I feel that I have already a link with your home, because your little girl Florence attends our Sunday school, etc., etc.....

That was followed up with a special canvass, and I believe was one of the most successful letters we ever put out.

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On another occasion shortly after a new local Directory had been published, I disregarded all formality and addressed two thousand residents by their personal name, beginning the letter as "Dear Mr. Jones"—but this can only be done effectively after a series of letters addressed "Dear Sir" or "Dear Friend" have been sent out, inasmuch as a stranger may resent any familiarity before the ice of acquaintance has been broken.

I have used form letters in all sorts of ways, and they have enormously increased the interest in the work of our church. I believe it would well repay any church for its minister to send out to its members a personally signed letter every few weeks.—*L-12-Hurd.*

It is important for the church advertiser who would adopt the direct-mail method to use:

*Letters:* Have a church and community list to whom you send letters of invitation and information. Follow up absentees and those needing special attention with special letters fitted to their needs. Have in mind accumulative results in planning your letters.—*A-37-Smith.*

### FOR ALL KINDS OF PEOPLE

Drawing from his experience in the commercial world, Mr. Thrift offers the following practical pointers for the church advertiser in making his efforts more productive of results:

*Reaching the business man.*—Suppose you were conducting special services that would have a strong appeal to business men. A well-written letter, addressed to the business man's home, "selling" him on how those sermons would help him in his daily work, would certainly have a timely appeal.

*Reaching parents through their children.*—You know, through experience, the strong appeal that can be made to men and women through their children. You know too that children receive very little, if any, mail. Picture



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the effect upon the parents if one of their children received a letter from you asking the little boy or girl to bring them to church or Sunday school next Sunday.

*Selective financial appeals.*—Through the use of letters you can divide your congregation into groups for financial purposes. To the wealthy, the moderately well-fixed, and the less fortunate you can appeal with just the right message for their class.

*Interesting the men.*—What effect would a letter signed by you have if addressed to all the men of the church, showing your appreciation of their possibly good reasons for irregular attendance, but also expressing a desire for their cooperation in making the church a place to which men will desire to come? A single sentence, even though typewritten, has turned many an individual about and started him in a new direction.

*Keeping the young folks in line.* In these days of Sunday-amusement competition we need more than occasional personal contact to keep young people in the church. We must seek those who are not seeking us. And here, a personal letter, several times a year, is a wonderful aid in reaching the young, whose hearts are frequently as responsive as their minds are apt to be irresponsible.

*Issuing a church paper or bulletin.*—Many churches have found a news bulletin or a church paper a great stimulus to attendance as well as personal activity in church work. This phase of direct-mail work is so broad as to deserve a paper on this subject alone.

*Reaching those who need your personality.*—In every church there are many persons who crave a personal word from the pastor. You may inadvertently pass over some who feel the lack of contact with you more than you realize. But if everyone in your church received a personal letter from you several times a year, it would make your greater service possible.

*What letters can do for a cause.*—Remarkable things have been done with letters. I could tell you of soul, mind, and body salvage work started among the mountaineers of Tennessee which grew into a far-reaching institution for good through the support of thousands who never saw it. Its only contact was through letters



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and printed matter, direct-mailed. Many churches have widened their field of service in their own communities, built up congregations, raised money for worthy projects, and kept the church spirit always active through having a ready means, such as direct-mail advertising, of projecting the personality of the institution to a larger and larger number of persons.

You may have tried direct-mail advertising and did not get the results you expected. If so, you may be sure the fault was with some of the following factors and not with the medium employed:

1. The mailing list was inaccurate.
2. The mailing list was not classified correctly.
3. There was not sufficient follow-up.
4. The right appeal was not used in the text matter.
5. The layout and general appearance was unattractive.

**Create new forms.**—But one pastor doesn't confine himself to the more conventional direct-mail modes. Says he:

We use postal cards and letters by the thousands, keep the people informed. We have an addressograph, stencil-maker, duplicating machines, and are more particular about the roll and mailing list than a score of other so-called important matters.

Bulletins every Sunday with plenty of paper and ink. Never the same color, always spicy, newsy, and juicy, unlike any other bulletin, even to the point of criticism.

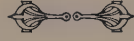
Placards of all kinds. The old-fashioned school slate is the best ever. More people will stop and look at an old school slate than anything else you can set up. We use the camera, brush, and pen, for all they are worth.

Door hangers in all sorts of shapes and colors, always with a picture and never two alike. They are of untold value. More than two thousand are put out every Saturday afternoon. Folders, always in colors and with pictures and a spicy church announcement, two thousand of these. In fact, more than four thousand go out every week end, and we have discovered that it takes about five pieces to land one attendant.—*A-8-Hoon.*

Test Our Welcome



SUNDAY



Morning at - - - 11:00  
Evening at - - - 8:00



Logan Square  
BAPTIST CHURCH  
LAWDALE and BELDEN AVENUES

GOOD COPY FOR A DESK BLOTTER  
A Boy Scout Class would see to the distribution



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Have you used blotters? The First Methodist Episcopal Church at Aberdeen, South Dakota, found them very satisfactory. Theirs carried the advertisements of several business firms to defray the costs of getting them out. In the center was a neat announcement of the church and the suggestion, "Rascals are known by the company they don't keep. They don't go to church."

A Boy Scout class would welcome the getting out of blotters advertising their church, and would see to their proper distribution in hotels, clubs, and other places where they would do the most good. Blotters are said to "give you an opportunity to keep your sales-talk before your prospect longer than by any other method which can compare in economy of cost."

### DIRECT ADVERTISING—CHURCH BULLETINS

One of the most studied of church publicity methods is the church bulletin, or, as it is sometimes called, calendar. Certainly, it is the most widely used. The conclusion of all who have gone into the matter thoroughly is that much space is not used economically.

**Make it newsy.**—The "evolution" of a church bulletin, as described in the following excerpt from a New Jersey pastor, is fortunately becoming more and more common.

We started our calendar. On the front page we had a cut of the church and the manse, the back page contained a directory of the church. These two pages looked about as interesting as a graveyard. The joke of it all was that we were proud of ourselves in putting out such a wonderful publication. Later we got a greater vision and dared to leave off the directory which we

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were printing on the back page, and to place a message in its stead. This was better. The message was discontinued and news of the local and national and international church was given. This was still better, but we recognized from certain conditions that our calendar was not what it should be.

The next change was on the front page. With great fear and trembling we left the cut of the church and the manse off and here dared to print only the name of the church and the pastor's name. There was no great uproar, or condemnation; then we felt we could do almost anything that we desired. All the time we felt that the interest in the calendar was steadily growing. We made two other changes: we printed a message on the front page, and we had all of the other pages printed in two two-inch single columns instead of one four-inch single column.

What happened? The congregation could not keep from noticing the changes each week. The last changes had increased the neatness in appearance of the calendar so wonderfully that every one was really as happy and proud of the change as the printer and the pastor.

Two other mighty interesting things happened: to our great surprise since our calendar had been improved in content and appearance, the congregation had become more enthusiastic about taking the calendars home with them for reference, or to mail to a friend.

In this connection a funny thing happened: one of my best elders told me that he disliked our new calendar very much. He was asked to state his objection. He replied that it contained too much live stuff, so much so that he did not have time to read it all during the preliminary services before the pastor began to preach, and that he had to take it home with him to read. And when we explained to him that the changes had all been made according to expert advice he was thoroughly sold to the idea. And how we laughed and enjoyed this great compliment which he had unconsciously paid to what we were doing.

The other thing of extreme interest to us is that the calendars are placed on a table in the rear of the church

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so that they will be handy for the ushers to distribute to the people as they enter the church. The boys and young men have become so interested in the calendars that before going into the Sunday-school room they will come through the church auditorium to secure a copy of the calendar. The pastor thought that he would play a joke on them, and at the same time satisfy his curiosity as to whether the calendar was really of interest to these fellows. So he hid the calendars one Sunday morning, and waited to see what would happen. Every one who came in was very much surprised and expressed a disappointment because he had no calendar, and immediately wanted to know what had prevented the publication. After Sunday school was dismissed the pastor, in the presence of a crowd of these fellows who were gathered at the entrance of the church, withdrew the calendars from under one of the pew cushions, and a general scramble took place, each one trying to get his copy first, just as if there were not enough to go around. Perhaps this is unusual, but it shows to us that we are at least doing something that people, even boys, are keenly interested in.—*A-24-Eubank.*

**Many not efficient.**—But while many bulletins are improving, a New York minister, who has studied many, declares:

As far as the ordinary church bulletin is concerned, I fear it is hardly ten-per-cent efficient. Indeed, I have seen many of them which I thought hardly justified the expense of publication. If you are thinking of a four-page sheet which carries on the front page a picture of the church, on the back page a list of the officers and committees, on the second and third pages an order of services with the numbers of hymns, Scripture reading, and such items, together with simple announcements of the meetings of the week, I say to you that I think that few churches would recognize any loss if they ceased printing them altogether.

The fact is that a printed order of service is more often a hindrance than a help to worship.—*A-22-McAlpine.*

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### A successful church bulletin

must be made up along the same lines as a successful newspaper. People in general are no different in their likes and dislikes on Sunday than on any other day of the week, and that which attracts their attention on the printed page during the week will also attract their attention on Sunday in the church calendar.

For this reason in the church calendar which it is my pleasure to edit the narrow column is used. It is easier to read, and the capacity of the page is increased at least thirty per cent. Experience has proved that a calendar nine and one-half inches by six, with a type space of seven inches by four and a half, set in eight-point solid linotype, makes the best appearance, and is most easily handled by the congregation.—*A-23-Barraclough.*

**Guard against fillers.**—News is the “without which it is not” of a newspaper, and should be the same for your church bulletin. Note the modesty of the average newspaper in space taken for the name of the editor and his staff (called, in journalistic parlance, the “masthead”). It offers the editor of a church bulletin an admirable tip.

One thing we must be sure of, and that is that this “Weekly” calendar does not become a “Weakly” one, as Dr. William L. Stidger of Detroit reminds us. There has been a considerable amount of discussion going on about the Sunday newspaper and its deadly effects upon the church and its service. Why shall we not try to make the Church Calendar the Sunday newspaper in the future?

One or two suggestions in regard to this Calendar. It ought to be real “newsy.” All things pertaining to the whole program of the church should be published in an interesting way. It ought to be changeable. Not the same order for any two Sundays in succession. What would happen if the daily press should use the same material day after day? It ought to contain a space



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reserved for matters which the congregation may send in for publication. In this way it becomes democratic and thus interesting and helpful.—A-2-Muyskens.

**Strive for variety.**—The pastor, in his church bulletin, has a real problem.

Another essential which we have learned—and it is necessary for a pastor to constantly keep turning it over and over in his mind—and that is that people are interested in facts about the local church, and the church at large. This always keeps us from repeating. This gives us something fresh, and some facts are almost as startling as some of the big paper scandals, and as interesting as Booth Tarkington's filmed book "The Flirt" or Douglas Fairbanks in "The Three Musketeers." Not until we discovered this fact were we ever able to get our people to take our calendars home with them.

We have our missionary society furnish material for one column each week, we have asked our young people to furnish material for one column, and one of the pastors in our syndicate to fill one column, this leaves two columns each week for the pastor to fill. The front page is taken from some of the lay-sermonettes of Mr. Herbert H. Smith.

People cannot read a message out of gazing at an old church from Sunday to Sunday, or even out of the picture of a beautiful church. No one has his mind enriched by seeing a bunch of officials on the back of a calendar when he knows two or three of them who are crooks. And what woman can enjoy reading the names of a half dozen women, any one or all of whom she could displace with the greatest efficiency? Facts! Facts! are what our calendars must contain if we want our messages to be carried away with enthusiasm. And we find that this can be done just as cheaply as printing a calendar with other things not so worthwhile.

Our plan is to have two different persons read the proof. Our particular church happens to be blessed with about twenty-one public-school teachers, or persons who have been teachers, consequently we have never had

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any trouble. We go at this just as we go at everything else,—we just ask folks to do things. We do not ask them *if* they will do it. We show or tell them what we want done and then ask them to do it.—A-24—*Eubanks*.

But, so successful did the pastor quoted above, find his plan, that he *syndicated* his bulletin with several other churches in the vicinity, thereby cutting the cost of his to a minimum.

**Education and information.**—Another successful bulletin uses the following plan:

The front page is varied occasionally, so that the members of the church will not get tired looking at the same picture or the same type faces all the time. We have just completed a new church building, and it is our intention to have a good many pictures taken of the exterior and interior, using cuts of the same size which can be altered on the front page at will.

In view of the fact that people like news and educational articles and facts concerning the missionary interests of the church, we do not use very much space for the services of the day. If sufficient hymn books are in use, there is no need to print the words of the hymns; and if the choir is any good at all, the congregation does not need to have the words of the anthems printed either. The titles of the anthems and their composers are always given, however, so that special requests may be made for those pieces which are particularly pleasing to the membership.

Underneath the services of the day we usually feature some phase of church work which will help our people to understand the great scope of their own denominational enterprises. Extracts are given from articles written by church leaders and from the promotional publications of the administrative boards and church papers.

The first column on the third page is headed "To-day in Tioga" (Tioga Presbyterian Church of Philadelphia being the church in question) and the column contains announcements written in editorial style for all the meetings of the day. If a different minister is to preach, we

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find out all we can about him and tell the congregation who he is and what he has done. The Bible school has a missionary talk the first Sunday in every month, which furnishes a fine opportunity for interesting news. The choir gives special music at certain times, which is set out as attractively as possible.

The second column we use for events which will take place "This week in Tioga." Each organization having a meeting sends in before Thursday morning of each week the announcement for the following week, and these are rewritten in order to conform to the general phraseology of the calendar, an endeavor being made to use different words and different arrangements of words for each society, so that the matter will not appear stereotyped.

On the last page we use the double column about two-thirds of the way, varying the headings with such titles as "Next Sabbath," "Special Announcements," "The Church at Large," and the bottom part of this page is used for a display advertisement featuring the Sunday-school lesson of the day in popular terms. At intervals the week-night service is made to stand out on the third page by the use of display type and a box. This sort of a calendar the people will take and use, which is its real function.—A-23-Barraclough.

**The "house organ."**—A New York pastor has had marked success in turning his bulletin into a "house organ," that is, "a periodical issued by a concern either for stimulating its trade or for building up and maintaining good will between itself and its customers or for improving the morale of its employees. It is its means of communication with either its customers or its employees."

He has found that he can make his "organ" of sufficient interest to awaken the often unfelt need of families for a church paper. Says he—

The constituency of a church in a mining town in West Virginia would probably not be interested generally in a

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periodical like "The Congregationalist." But much of the material in "The Congregationalist," together with other material, could be restated and condensed in such a way that it would "get across."

Such a bulletin as I am proposing can be entered as second-class mail matter and so can be mailed at very slight expense to the church constituency regularly. A four-page bulletin devoted exclusively to the First Baptist Church could not be so entered for mailing. But if one half dealt with the activities of the First Church and the other half had to do with religious truth or general religious news such as missions, education or anything not confined to the First Church, it could be registered for Second Class privileges.—*A-22-McAlpine.*

**Ways of distribution.**—Other pastors have found it worth while to have carrier boys distribute their bulletins on Fridays or Saturdays. Still others mail them, using one-cent stamps.

In this way the pastor has the chance to give information or make suggestions which will create "atmosphere" for the Sunday services. When folks come to church they have a certain background of knowledge upon which the pastor can build in his sermonizing. They do not come an unprepared mass of people but a group, the most of whose minds have been at least turned toward the things he has in mind for the day.

But another result is also secured. The members who do not come to church on a particular Sunday have something of the ministry of the church. And that is an important item, in my opinion. The church bulletin, coming to them week after week, offers a wonderful vehicle for carrying such information and instruction as they need.

Psychologically I believe the bulletin placed in the hands of worshipers on their entrance into church is a mistake. Many of the people—in some churches most of them—come in late. If they arrive and are seated just before the reading of Scripture or prayer, for example, what are they going to do while the pastor is reading

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Scripture or praying? If you cannot guess, watch next Sunday and see for yourself. People, as a rule, are going to focus their attention somewhere, and in doing so will follow the line of least resistance. Now, it is easier to concentrate attention when the eye is aiding the mind, and when one holds a church calendar in his hand which he has not read, the eye, natural curiosity and a not over-emphasized sense of reverence combine to lead one to read the bulletin before he gives his attention to anything else.—*A-22-McAlpine*.

But most pastors, even though they distribute bulletins to their parishioners during the week, would prefer to have them available for the Sunday service as well.

**Modes of publication.**—The church bulletin is usually printed. Or it may be mimeographed. They are usually issued weekly, but may be issued less often, if finances so dictate, and especially if the "house organ" idea is followed.

The pastor, in most instances, will be the editor of the bulletin. Even though he is so fortunate as to have someone else take the burden of it from his shoulders, he should be still "editor-in-chief."

The church bulletin has been called the "most potential piece of direct but impersonal advertising in the advertising world." There are, according to the figures of the Year Book of the Churches, 233,834 churches in the United States. Eliminating the "freak" denominations, there are over 200,000 Protestant churches in this country. Many of these churches have from 500 to 2,000 members—not a few of them more than 2,000 members. A large number are small churches of from 50 to 100 members. Assuming that to reach the members and regular attendants of these churches, an average of 150 copies a week is needed, there is a potential circulation of 30,000,000 copies a week.—*A-22-McAlpine*.

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With the attention of churchmen and publishers directed to the importance of the church bulletin, a number of efforts have been made to syndicate forms with a blank page or two for the local touch. Undoubtedly every pastor has received sales-letters on these. If used, the most satisfactory are those prepared by one's own denomination.

### DISPLAY ADVERTISING—OUTDOORS

Declaring that outdoor advertising "is our only real chance with the multitudes," the Rev. Mr. Guhse, Philadelphia pastor, goes on to assert:

Outdoor advertising comes about as near to the Master's method of approach as anything we moderns can employ to reach the unchurched. Each one must work out his own distinctive features to accommodate his locality and meet his opportunities.

We are a semi-down-town church, on the main thoroughfare of the city, surrounded by business, apartments, and rapidly diminishing private residences. On Sundays the crowds surge past our church, much as they do on Fifth Avenue in New York City. We have six distinct ways of reaching our constituency in the field of outdoor advertising.

1. Two large American flags are given to the breezes before the church each Sunday. They hang, suspended over the sidewalk, by two long flag staffs, from the lower tower windows. They are conspicuous, since flags are mostly an ornamentation of holidays, as is also the spirit of patriotism mostly a spasmodic flash of enthusiasm. We combine religion and patriotism. The flag and the church make their appeal together.

2. Some three to four hundred Bulletins of our Sunday services are distributed each Saturday, to some sixty public places of business, and put in conspicuous places. Frequently the Boy Scouts take out some five to ten thousand cards (such as these) and distribute them throughout the community. On Sundays before the



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services they are stationed at corners, several squares on either side of the church, to hand people the cards.

3. We have a cornetist in the tower for a half hour before each service. He plays the familiar hymns of the church. We have had new members who said that they had been brought into the church by this means. The traffic is halted for two minutes, alternately giving the automobilists, as well as the crowds on foot, a real touch of things sacred. Many have thus involuntarily found their way into the house of worship.

4. We have a beautiful glass vestibule which is brilliantly lighted at night. It is the base of our electric sign. In this vestibule we display attractive posters (of this kind), mounted upon an easel. These posters announce the next Sunday's topics early in the week. The feature of these cards is not first and foremost the topics. They, in themselves, make their appeal in due time. But here is something attractive for the eye; it cannot fail to create an interest; it arouses the curiosity of almost every pedestrian. It is wisely located, offers variety, commands respect because of its good workmanship, brings a message, and is truthful. Here are the requirements of good advertising.

5. On either side of our vestibule we have boxes, in keeping with the architectural features. Into these we place the Sunday Bulletin on Friday, Saturday and Sunday. As people pause to read the mounted poster within, they help themselves to a Bulletin.

6. Our biggest advertising feature is our electric sign, of which, to be sure, we are justly proud,—the largest and most costly electric display feature before any Christian church in the world. Its construction is of copper and plate glass, and it rises to a height of forty feet above the pavement. The base is the vestibule itself, some sixteen feet wide and six feet deep, with a terrazza floor, having a beautiful mosaic border and the word "WELCOME" worked into the center, also in mosaic.

Across the top, and above the doors, which are thrown entirely open, there is the electric bulletin board, with four lines of changeable copper letters. This is changed daily. We call this our "WAYSIDE PULPIT." A



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message of from ten to twenty-five words makes its appeal to the passing automobilist and pedestrian. Our church being on a corner, and traffic being halted every two minutes, thousands of people inevitably get the benefit of that wayside message from their cars.

The display sign, or shaft, rests above this bulletin board, as the crowning feature of the brightly illuminated vestibule. It is  $2\frac{1}{2}$  feet square, twenty-four feet high, with raised white opal glass letters, reading "*The Community Church*," and is lighted by thirty 75-Watt nitrogen lamps. The bulletin Board is lighted by thirty-six 30-Watt Mazda lamps.

On either side of the large bulletin board are two illuminated panels, displaying the stated meetings and activities of the church. Glass panels in the back of this sign furnish light inside the vestibule, as do also four 75-Watt nitrogen lamps in the ceiling panels. Upon the glass panels backing the bulletin sign appear the words "COME AGAIN," so placed that they extend an invitation to the people as they leave the church. Upon the upper plate glass panels in the sides of the vestibule have been painted in gold letters the names of the pastor, the assistant, church visitor, and organist.

This whole artistic and brilliant church entrance makes its appeal blocks away. It is our way of letting the church speak for itself, outwardly.

Would that time might permit me to release some results. I could tell about numerous and definite individuals who have alone produced results commensurate with the heavy cost of our outdoor advertising endeavors. —*A-41-Guhse.*

**When cost limits.**—But not all churches can afford expensive outdoor displays. But every church should

make the best use of its bill-posting opportunities. Churches generally occupy commanding sites, and so have the free use of valuable posting locations: just imagine what this alone means if properly utilized. Notice boards should be conspicuous, artistic, and com-

**GRACE METHODIST**  
ALWAYS  
**HOMELIKE**  
CAN BE  
**YOUR CHURCH**

**W. 104<sup>TH</sup> STREET**  
NEAR  
**COLUMBUS AVE**  
S. A. M.  
**SUNDAY SERVICES 7-7:45 P.M.**

**CLYDE G. GILMAN**  
PASTOR

ON THE HIGHWAYS AND HILL-TOPS



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plete in essential information. Dirty, neglected boards and ill-kept surroundings are a disgrace, tending to keep people on the outside. Cleanliness is a part of godliness. All announcements should be seemly, carrying only good, live "copy." In a certain American city, famous for its culture, the Y. M. C. A. displayed their notice thus:

"TOPIC. *The Unpardonable Sin!*

A BRIGHT AND JOYOUS SERVICE!

All are welcome!"

This is a specimen of how not to do it. The generous use of posters, wherever possible, with bulletin of church news, will be found effective.—*A-4-Potter.*

**The bulletin boards.**—Many churches do not even carry a name, and frequently near-by residents cannot tell their denomination.

One can understand the predicament of a gentleman who came to a strange town and wanted to locate a certain church. Seeing no sign whatever upon them he asked a stranger to direct him. The following direction was given: You will find the synagogue near the National Bank. The Episcopalian church adjoining the theatre. The Baptist on the edge of the river. The Methodist connected with the gas plant, and the Presbyterian two doors from the cold-storage house.—*A-2-Muyskens.*

The Rev. Henry Hallam Saunderson has done a distinctive work in standardizing the "Wayside Pulpit," a bulletin board carrying sheets 32x44 inches. Interchangeable texts can be secured and *should be changed regularly.* The cost is small, Write 25 Beacon Street, Boston.

Arrangements can often be made to flood these "Wayside Pulpits," a cross, a stained-glass window, a belfry or tower with light. The effect is usually surprising.

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The movies can be induced to flash on a series of slides, urging folk to work for, to support, and to attend some church. Light the church entrances brilliantly—they are all too frequently dark spots. Let the open church door extend a welcome.—*A-20-Beebe.*

Then too—

Blamed as a cause for poor attendance, the auto can and is being used to advantage by both urban and suburban churches. Auto fleets organize under district captains, who see that aged persons, those unable to walk a long distance and are without cars, etc., are brought to church. All good publicity.—*A-20-Beebe.*

### DISPLAY ADVERTISING—IN NEWSPAPERS

Coming from the Rev. Robert F. Gibson, D. D., executive secretary of the Department of Publicity of the Protestant Episcopal Church, the following statement has an unusual claim on the attention of all who would advertise churches and thereby hasten the coming of the Kingdom:

There is only one medium through which we can reach all, or any large part, of the nonchurched. That medium is the newspaper. And it is a strange providence that this medium is provided by the world itself, and that the world has shown us how to use it effectively. Are we truly evangelistic, are we doing our utmost to win the world to Christ, if we fail to take full advantage of the opportunity afforded by the press?—*A-16-Gibson.*

A practical layman adds:

Newspaper publicity is the best of all. The Saturday display ad followed by the Monday write-up gives us two appeals to our prospects. The display ad is more effective when headed by a catchy caption which ties up to the sermon topic. The fellow on the outside passes by an announcement headed "First M.E." or "Second

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Presbyterian Church." And he will also fail to be attracted by an uninteresting topic—like this for example: "Was the Ascension a Miracle or a Mystic Symbol?" The unchurched man—and most churchmen for that matter—would stay at home.—A-20-Beebe.

It is true that—

The newspaper in America is the great nerve center of the nation, and it functions in the public interest.

Four hundred and twenty-six morning English-language newspapers sell 11,500,000 copies every day and advertising space in all of these newspapers may be obtained at a cost of \$31 per agate line.

One thousand six hundred and ten evening newspapers in the United States sell 20,000,000 copies every day the combined advertising rate for all is \$67 per line.

Five hundred and forty-seven Sunday newspapers sell 21,500,000 copies every Sunday and the joint advertising rate is \$48 per agate line.

The extent to which this circulation covers the nation is indicated by the fact that there are in the Continental United States approximately 36,000,000 families living in 29,000,000 dwellings, or more than the average of a copy of a newspaper per dwelling every day in the week.

Every newspaper throughout the world has "space" for "church ads" for sale, just as every newspaper has space for sale, at a fair price, for almost any commodity.

The publication of "church ads" in all newspapers would prove to be highly desirable and beneficial, both from the standpoint of the church and of the newspaper.

—L-11-Brown.

Of the ability of the newspaper advertising to spread the "glad news" effectively, Dr. Charles Stelzle said in an address given in Detroit (as quoted by Mr. Brown).

"The daily newspaper is, without doubt, the best advertising medium for the social agency which may get its message and appeal across to the public," said Doctor

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Stelzle. "It reaches more people than can be reached in any other way. It has the distinct advantage of appearing every day. It is read by practically every person in town and its contents are discussed by the entire community."

Dr. J. T. B. Smith, member of the World Service Commission of the Methodist Episcopal Church, after a study of the Chicago Church Advertising Conference concludes that paid newspaper advertising pays. He says:

Metropolitan Church increased its loose collection to \$22,000 in two years, certain smaller churches showing a proportionate increase. Advertising lifts the standard of preaching and service in order to make good and come up to the advertising. Magazines spend large sums in taking page advertisements in the daily newspapers. It pays or they would not do it.

Advertising must be consecutive, persistent, prepared for, distinctive. If a minister does not know how to advertise, let him learn how or let him get the help of a layman who advertises.

In advertising the more you tell the quicker you sell. Don't simply say, "A room for rent," but say, "A room with east front window opening on balcony, airy, sunny, hot water, modern plumbing, attentive janitor service." Likewise give attractive details of your church service.

In church announcements put the attractive feature first. Don't say, "The First Presbyterian Church," but "Why Be an Optimist? This subject will be discussed at"—etc.—*A-37-Smith*.

**Certainly newspaper advertising does pay.**—For your aid in preparing newspaper ads, addresses of concerns who can help you along with other suggestions will be offered in the next chapter.

In passing, attention should be called to the possibilities advertising of certain churches in de-



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nominal organs, offers. This advertising will be found especially beneficial for city churches, which may be visited by churchmen in the area covered by the organ, and for churches of an especial historic interest.

### PUBLICITY IN PERIODICALS

One of the most used and abused and certainly misunderstood methods of getting churches and their work before the public is the news column of newspapers. Lack of understanding often separates the pastor (your newspaperman frequently calls him the layman) and the editor. Write-ups are much to be desired. And they are not given at the caprice of a church-hating editor. On the contrary, your editor has certain well-formulated ideas as to what news is, methods of writing and manner of "playing up." He tries to be fair. He is honest. He is imbued with the idea of serving the people. And he is proud of his task, his responsibility, and position. Rightly or wrongly he resents the preacher telling him what should go in his columns and how, even as the preacher wouldn't brook advice as to what he should or shouldn't say from the pulpit.

**Know them.**—You are advised to—

make friends with the editor, who can be of immense help; supply him with well-written paragraphs of news and whatever you can persuade him to insert. Welcome reporters, make a fuss over them, and study their comfort and convenience. Appoint a local church correspondent who can take care of this aspect of the work with promptitude and skill. If places of entertainment took as little trouble as many churches do, their doors would soon be shut! A wide and subtle use of both religious

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and secular press is an invaluable ally in all great movements and missions. Make sure that every inhabitant in the locality at least knows the name and position of your place of worship, and if you can what it stands for.—*A-4-Potter.*

Editor and Publisher, in its report of the speech of its editor, Mr. James Wright Brown, at the Atlantic City conference, declares:

Among the points emphasized was that the preacher should study the style of the newspaper in his community and follow its style. Preachers should visit the editorial sanctum in a friendly way and for co-operation. If the village paper is "sick," it certainly needs the pastoral care. Friendly co-operation is far better than adverse criticism. It is ridiculous to criticize a newspaper for an article that is inaccurate, when the church people have failed or refused to give accurate information regarding the event to the reporter or the editor. It is also very foolish to complain of lack of news in the community paper, when the church has failed to supply the data or the news to the paper.

Others have found that—

it pays to serve the newspaper even at one's inconvenience. One minister postponed a funeral and a wedding to furnish an interview requested by his daily paper. Sometimes furnish the paper with news that does not especially concern your church or you. You can create news. Preach on books or on subjects current in the press. Get the facts in correct detail into the newspaper's office and trust the editor to give it the right form.

Don't expect the newspaper to take the trouble that belongs to you. Write, or better, typewrite your news, giving initials, location or churches or places referred to and all other details, omitting eloquence and exhortation—and be on time. Every paper has its "dead line," and every editor keeps a date forecast book. Don't be afraid of being a month or a week ahead of time.

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On news for the daily paper use the telephone or telegraph.—A-37—*Smith*.

The pastor who so acts soon finds out that his erstwhile green-shaded ogre of the editorial sanctum is quite human and very busy. Daily an avalanche of propaganda for every conceivable cause rushes upon him, and it is only by setting the lip and the aid of the shears and wastebasket that he keeps his head above the verbal debris.

**Editors will cooperate.**—In fact, the editors are quite ready to cooperate, and are realizing more and more that church news has a *legitimate* place in the news columns. And this place is a growing place, for

the papers from one end of the country to the other are realizing the value of church news. Recent statistics compiled by the Federal Council of Churches show that the Protestant churches have an adult membership of 27,154,080 persons; that the Roman Catholic church has a membership, including all baptized persons, of 18,104,804; that the Jewish church has a following of 1,600,000 members, and that all religious bodies in the United States have a membership of 47,461,558 persons. Their constituency exceeds this by many millions, and by constituency I mean the vast number of nonmembers ranging from those who attend the services regularly to those who never go but who expect to be buried by the church when they die. Editor and Publisher, and newspaper men of standing throughout the country have called attention to the value of this religious constituency to the newspapers and the value of church news.

I believe it fair to say that considerably more than half of the total newspapers of the country have church news departments. Others are establishing such departments from week to week.—A-14—*Hungerford*.

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One pastor says:

The clergy's criticism of the press we have found is unfair, unsound and untrue. We will take more time and go further granting requests of the press than for any other institution of the city. There is no greater channel of service than the daily press. More people are touched by it than any other agency. It is vitally interested in its community and eagerly wants everything the clergyman has for the upbuilding of that community. Personally, we give the press, without limit, everything it wants. We have also found the feature story to be the superlative, the acme of advertising. The press wants the truth and will tell the truth, if given the information. It isn't necessary to preach to the galleries, to "pull off" stunts and go into the spectacular to get attention. Give *community service*—something worth while. Even ordinary things can be presented in new clothes until they become new. This gives wonder "feature materials." The press wants NEWS. Be sure what you offer *is* news—you'll get the publicity.—A-8-Hoon.

Another observer reports—

Churches are beginning to realize that the papers are willing and glad to cooperate, particularly if the churches supply the papers with *real news* instead of inane notices, and make use of the papers through paid space. The wider use of paid space by the churches always results in the reading pages.—A-18-Brush.

Mr Brown noted at London that—

The willingness of the newspaper editor to cooperate with the churches is shown in the report of the "Back to the Bible Bureau" of Cincinnati, Ohio, for the year 1923. That report shows that one thousand five hundred newspapers are printing Bible tests and verses every day in the year and more than ninety per cent of these newspapers are carrying these vital messages on their editorial pages. This is an editorial feature carried by the newspaper in preferred positions at their own expense. The director

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of the Bureau, supported by a wealthy churchman of Cincinnati, estimates that more than \$3,000,000 of reading matter space has been contributed by the newspapers to the publication of Bible texts. The work of this Bureau has recently been reorganized and a Daily-Press-Radio-Service is being distributed free of all costs to all daily newspapers, the goal being:—"To give the Voice of God daily to all mankind through the press and radio." The motto of the service is: "Christ for all, all for Christ."—*L-II-Brown*.

**What is news?**—"What is religious or church news?" queries James Schermerhorn, editor of the *Detroit Times*. He answers his question with—

Depends upon the lexicographer. If the city editor is defining it, only the irreligious or unchurchly is news. If the minister becomes a modernist and balks at the immaculate conception or the whale story; or if he elopes with the soprano, there you have a church or religious sensation under screaming captions.

If the deacon becomes a defaulter or the Sunday-school superintendent is discovered making home brew, the church becomes a news center forthwith. But the good that men do through the sanctifying influence of the gospel, the saintliness and fidelities that flow as a river from the covenants and counsels of church membership, impart no thrill to "the desk" of the metropolitan daily. These well-ordered developments mean that religion is running true to form and there is no scare head in them.

Unless it should chance that true religion and undefiled should move one of the faithful to do a dramatic and beneficent thing—the founding of an orphans' home or the building of a hospital—continuation in the straight and narrow path never leads to the sanctum of the two-penny dreadful of the big cities.—*L-IO-Schermerhorn*.

That is only half the story. When newspapermen learn what the church militant is really doing, a different tale is told.

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Last year in a single city the churches added more than one hundred a day to their membership. Among these were leading business and professional men. That same city has a half million people who are definitely interested in the progress of Christianity and any newspaper, by injecting a little thought and originality, can produce a church page with more than passing interest. Whatever commands unusual attention gives value to space and adds to circulation.

Why, in the United States an average of three thousand and two hundred persons joined the churches every day last year, making a total membership of over forty-seven million, more than twenty million of whom are members of the bodies forming the Federal Council of the Churches of Christ in America.—A-33—*Behner*.

**Good sermons make news.**

From experience I urge the sermon write-up as the most desirable publicity possible—short snappy write-ups of human interest. Last summer the pulpit of Broadway Tabernacle, New York, was filled for six weeks by Doctor Norwood, of London. The press gave him columns—he could preach—he had a message—standing room was at a premium every Sunday. Without the sermon press reports he would not have drawn the tremendous congregations.

Every church should have a publicity committee one member of which is the press representative, the inciter of public interest, who furnishes the newspapers with write-ups of sermons, music, social gatherings, etc.—A-20—*Beebe*.

**Don't sponge space.**—But let the church's publicity man never lose sight of the fact that—

The news columns of a paper are its most valuable asset. With few exceptions it cannot be purchased. It is the most sacredly guarded part of the paper. There is nothing resented so much by good newspaper men as any attempt to purchase or influence the news columns.



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Their creed is to present the facts as they see them honestly and faithfully. It is important to remember this.—*A-14-Hungerford.*

News of what the churches are doing has some evangelistic value, for it at least attracts attention to the church and Christianity. But the newspapers, very reasonably, decline to print Christian propaganda as news. They are right in insisting that if the churches desire to print their propaganda in the papers it should be paid for as advertising.—*A-16-Gibson.*

And when he writes up his "story" let him not be surprised if it fails to appear as he wrote it, or not at all. Few "laymen" understand newswriting any more than newspapermen understand the technique of good preaching. Your publicity man should know this, and accept what comes good-naturedly, and "shoot in" some more next time.

**Respect the dead-line.**—And above all have announcements (if it is the custom of your paper to run them) in the hands of the editor before they are due!

### NEWS IS NEWS

There are apparently two kinds of church news. One which may be characterized as church personals. This news tells of special services, of music, of strawberry festivals, and all similar affairs. This type is making great progress at present. It is interesting to note that as a paper establishes this kind of a church news department its church advertising increases.

I must say, however, that most newspaper men regard as pernicious the action of a few newspapers in publicly announcing that they would give a line of news of this type to the individual church for each line of paid advertising from the church. News is news, and no amount of advertising should enable the church or any one else to get space that it would not otherwise occupy.



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The other kind of news is the news of the vital doings of the church, the things which affect the community in which the church is working or the world.

The church personal has its value and is well worth while, but the other type of news is more valuable not only to the church but also to the community and to the paper. The first interests the local congregation, the second the entire community.

The question is how to obtain more space. The most fundamental rules apply to the individual congregation, to the entire communion, and to the church as a whole. There is no news where there is no life. The church, the individual communion and the church as a whole, must do vital things in order to deserve news space.

Many congregations and entire churches are like many individuals. They are going along in the quiet, even tenor of their ways and there is but little news in what they do. Others, like other individuals, are doing things for the good of humanity, for the service of mankind. They are news. Again, there are many churches and many people doing vital things that never get into the papers because they are not known.

Recently in Baltimore the rector of a struggling mission was given an entire page in one of the daily papers. It was well illustrated and made a decided impression on the whole city. He did not get this story of his work through favoritism. His work covered a period of twenty years. It was not told earlier because the papers had not known of it. From time to time he had some newspaper publicity, but it was not until he told something in his story at a meeting one day at which a newspaper man was present that its dramatic quality was realized. From now on much of his work will be news.

There are some personalities like the Rev. Dr. Christian F. Reisner, president of the Church Advertising Department of the Associated Advertising Clubs of the World, who are able to interpret the work of the individual church to the community in such a way that they make news, but they are unusual. They do things that are interesting. They are natural. They find new and better ways of doing things.

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During the last few years the churches as a whole have been doing more vital work in the community. Through cooperation they have made great advances and have developed a real type of news.

For instance, during the Conference on the Limitation of Armament the Federal Council of Churches, with which are affiliated thirty Protestant communions with an adult membership of more than 20,000,000, carried on educational work in behalf of an eventual warless world. It was news. The papers throughout the country told of this work and government officials acknowledged its value in creating sentiment for the successful outcome of the Conference. Last week every morning New York paper but one carried on its front page the story that the churches believed that the Permanent Court of International Justice was a long step toward a warless world, which is the ideal of practically the entire world, but which will come only step by step and not all at once. It is the duty of the church to make known these things, to make them available for the newspapers.

Details may be missing but the spirit is there. I am speaking now of the press as a whole, not of the individual paper. Now the church can use this tremendous force and when it does the greatest spiritual awakening in the history of America will come.

Along with the presentation of the news of the churches must go church advertising. Sometimes I feel that the church advertising and church news fail to get the desired results because they are selfish. They speak and work for the individual congregation or communion and not for the benefit of others—for mankind.

Let the Church make available for the papers the story of its activities. Let it tell in the advertising columns the story of salvation and so reach the vast multitudes who do not go to church or who go only occasionally.

The way to do this is for each church, each communion, and the churches as a whole to have special committees or special workers responsible for seeing these things done. When they do this the papers will welcome them gladly.—*A-14-Hungerford.*

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Some churches make a mistake in thinking that because they have given a paper some advertising, of a right some free publicity should follow. It may, but there is no newspaper in this country which does not resent such a demand. Theoretically, the news and advertising columns are separated by a gulf. That which goes into the former does so because it is news. That which goes into the latter does so because it is paid for. The former is not for sale; the latter is.

The wide-awake pastor sometimes has an opportunity of writing "sermonettes" for dailies, which offer him an opportunity of enlarging the range of his pulpit. Dr. Roy L. Smith, pastor of Simpson Memorial Methodist Episcopal Church, Minneapolis, has had conspicuous success with his "Sentences Sermons." Indeed, so popular are they, that they have been syndicated and hence made available for other than local papers.

## THE MOVING PICTURES

Like the Clermont, it may be said of the movies, "She moves!" What at first was an experiment, a toy and a mere mechanical contrivance, has developed into a tremendous industry, a veritable giant. Should the church make use of it?

We are mortally afraid of innovations. Our fathers were equally fearful and suspicious of innovations. They resisted the organ, and as for the violin, was it not the devil's "own instrument"? Our fathers looked with equal suspicion on the Sunday-school as an innovation, the very same school we now regard as the heart of the church of to-day and the hope of the church of to-morrow.

But there is no more occasion for fear in regard to the motion pictures than there was in regard to the organ or

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the Sunday school. Jesus taught and preached with word pictures continuously. It is worth while to remember that the word pictures were the only kind of pictures available in his day. Art was early seized upon by the church and has been one of its greatest assets even to the present day. The motion picture is merely an evolution of the pictorial art and its possibilities are almost infinite.—*A-26-Marshall.*

**People will come.**—How can the moving picture serve the church?

Motion pictures, when properly chosen and projected, are a "crowd getter." Of course it goes without saying, the people who know the best and most artistic pictures and the well-nigh perfect projection of the theater will not go to church more than once to see wretched, antiquated films projected in an amateurish way by a toy machine.

But give people worth-while pictures of a character they do not see every time they go to a theater, and they soon learn to expect something worth while and interesting, and they will come again. Folk want something interesting. While interest is not to be the "god" of the church, we need not expect crowds to come to church unless there is plenty of interest to draw and hold them. The motion picture can be made a powerful ally in creating interest.

The speaker had as a special attraction one Sunday night a few years ago one of the most prominent members of the President's Cabinet. The weather was beautiful and the church was comfortably filled. The following Sunday night the speaker preached on Joan of Arc and used three reels of the film "Joan the Woman" to illustrate the sermon. An hour before service time a down-pour of rain started in and continued unabated. When he started to church he had no idea there would be a sufficient number of people present to hold a service. Imagine his amazement to find the church crowded! Did he preach less effectively because there were over one thousand people present than he would have preached

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to fifteen or twenty, as might have been a stormy night congregation? I will leave you to answer that.—*A-26-Marshall.*

The moving-picture is as effective in getting out crowds on the other side of the Atlantic as here.

I would submit that at the present time the cinema film is the greatest attraction to the somewhat thoughtless public. It is estimated that the whole population of England and Wales goes to the pictures twice a week. The film is enormously popular and it has come to stay. It is a power in the world either for good or evil. At one time it was in the hands of the church and the earliest films were produced with the church in view. It should not be left to those who only regard it from the commercial standpoint.

But unless the film can be used to teach Christian principles and inoculate Christian virtues it would not be advisable to use it merely as a means of attracting the outsider. Fortunately, there are many films with great moral and religious lessons. From the famous photo play "The Ten Commandments" downward it is surprising the number of films which teach in a most effective way the lessons which we as the church want the people to learn. There are sufficient films produced or being produced suitable for including in a religious service to enable any church or mission to carry on for several years.—*L-8-Chudleigh.*

**Demand message pictures.**—The American pastor, quoted previously, agrees:

If pictures are to be used to get congregations, they must be wisely chosen, studied, and "built in" as integral parts of the service, otherwise the crowd will come just as an audience to see interesting pictures but not as a congregation. Pictures must not be used merely to entertain unless one wants simply a motion picture audience or "optience." We are after congregations and not mere audiences.

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When used wisely to enforce one's preaching, motion pictures vitalize a service and people will come to a vital service, and what is more important, they will *come again*. When we get folk to the church then it is our business to give them the best message of life and hope, of righteousness and salvation, that God can give to consecrated ministers of his gospel. It surely is permissible to use pictures in a proper way to get people in the church in order that we may build them into the church.

A word of caution. Pictures are not to be used as sermon substitutes. One should always preach as long as necessary to deliver himself of his message. Nor are pictures to be used as crutches by lazy men. To select just the right picture and prepare an appropriate sermon entails far more work than is involved in the conduct of an ordinary evening service. When properly used the pictures can be used in preaching the truth to a greatly increased congregation—A-26-Marshall.

**Values for children.**—Motion pictures have a powerful appeal for children:

One has only to visit a children's gathering to understand what a power the film has upon the child mind; the intentness with which they follow the picture, the cheering of the hero, the unmerciful booing of the villain show that the moving picture can be a power either for good or evil.

On one occasion the film of "Samson" was being projected. The children followed the well-known story with breathless interest. The time came when Samson was captured and persecuted by the Philistines. As the cruel whip descended on the back of the blinded hero, a small boy turned to me and observed, "Never mind, guvner; they won't half cop out when he pulls the temple down on 'em." On another occasion we showed the story of the reformation of a drunkard and a bully. The children vigorously booed him through out his career of drinking and knocking his family about. They watched his encounter with the Salvation Army in the street and



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saw him arrested by the word of the lass in the poke bonnet. He came within the ring of praying men and women and there was one breathless moment of indecision. But when he fell upon his knees as a penitent the hall resounded with the clapping of hands and loud cries of "That's got 'im, that's got 'im." There is no doubt that the children are on the side of the angels.—*L-8-Chudleigh.*

**Improves the speaker.**—But, children or grown-ups, when a preacher's audience grows so does his effectiveness.

What preacher but would feel he was engaged in bigger business preaching to one thousand people than to one hundred? And what layman but would support his church and pastor more loyally if his pastor were preaching to ten times as many people as he is preaching to? It would surely be a bigger and better investment.

As a matter of fact, the sermon a preacher delivers to a big congregation is not the same sermon he delivers to a small congregation. The words may be precisely the same, and the energy expended in its delivery as great, but that indefinable something a preacher gets from his congregation would make it a truly different and a better sermon.—*A-26-Marshall.*

Movies are doing their "bit" in spreading the gospel in Sioux City, Iowa, says the pastor of the First Methodist Episcopal Church.

We use our movie screen with catchy announcements about Sunday night. In short, we use *everything* that is wholesome and beautiful, to make people look and talk. We have found even that knocks are boosts. For knock, they will, believe me. The ultra-conservatism in the church is the teeming mother of a thousand prejudices and ills. They will call it jazz, a show, almost anything, but the people *COME!* We have a Sunday-night audi-



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ence, where the gospel is *PREACHED* and where people are *SAVED*. We have, by far, the largest Sunday-night audience anywhere about, and we have had it now for more than two years!—*A-8-Hoon*.

In conclusion, let it be said that it is a matter for the individual church to decide—this selection of the “channels of publicity.” As will be brought out in Chapter VII, the field must be studied, and the most successful methods known, for such conditions should then be utilized.

## CHAPTER VI

### MAKING TYPE TALK

FOUR years ago, when the *Handbook of Church Advertising* was written, it was deemed desirable to include a chapter illustrating good and bad typography and ad make-up. But since that time, so rapid has been the development of interest in church advertising, men who are advertising experts and Christians have entered the field, and as a result, the church advertiser of to-day has several assortments of well laid-out church advertisements to draw from.

**Newspapers welcome good ads.**—Foremost in this work of supplying churches with high-class ad copy is the Copy Committee of the Church Advertising Department of the Associated Advertising Clubs of the World, Herbert H. Smith (assistant manager of the publicity department of the Presbyterian Church), Philadelphia, chairman.

The following indicates the way this work has been received:

A year ago I was able to report that the Church Advertising Department had offered to daily papers two series of advertisements of ten pieces of copy each. These were used by twenty-five newspapers. Following this opening wedge, which revealed a desire on the part of newspapers for this sort of promotional material, the Department issued immediately after the Milwaukee convention a year ago, Series No. 3, a pamphlet of fifty-two advertisements which had been prepared especially

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for this work. The printing and circularization of these ads was privately financed.

The assistance of Editor and Publisher in bringing the whole idea of broad-gauged church advertising to the attention of newspaper publishers has been of tremendous value. Mr. James W. Brown, publisher of this weekly magazine for newspaper makers, two years ago offered space for weekly promotion of church advertising. Space one hundred lines, double column, has been used every week with occasional full-page announcements urging newspaper advertising managers to study church advertising and to use constructive church copy, to the end that the advertising of their local churches would be more effective and the community brought to a higher level of righteousness. All this space has been given, without thought of charge, in an effort by Mr. Brown to help the Church Advertising Department sow the seed of constructive church announcements.

The Bureau of Advertising of the advertising agencies has also had a generous part in calling attention to the series of advertisements this Department has offered.

The responses to the announcement in Editor and Publisher have totaled over two hundred. The inquiries have come from as widely separated points as South Africa, England, Ireland, Tasmania, New Zealand, and Australia, as well as hundreds of cities in America and Canada.

Many of these inquiries have come from presidents and secretaries of advertising clubs which are taking a commendable interest in assisting churches to use copy which will be constructive. A majority of the inquiries have come from newspaper managers who desire to see proofs of the ads, with a view of using them in their paper. In order to cover the cost of printing the ads and incidental expenses of promotion, a small charge of less than thirty cents a week was placed for the use of the ads by newspapers.

This copy has been used in a variety of ways. Perhaps a majority of the papers which bought the copy used the material in space which the paper donated, in an effort to attract attention to the church page and arrest

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the eye of the non-churchgoer and lead him to attend one of the services advertised by the individual churches. In other towns arrangements were made with groups of merchants and professional men whereby large space was bought by cooperative effort. The copy of the Department was used at the top of the space, and the names and locations of the individual churches put in uniform space around the central message.—*A-30-H. H. Smith.*

**Style is being studied.**—Doctor Reisner, president of the Department of Church Advertising of the Associated Advertising Clubs of the World, notes that—

The Associated Advertising Clubs of the World are facing a peculiarly favorable opportunity to help the church since their ability can furnish such effective aid at this time. And the men in these clubs are interested. Every "Ad" club in the country will help the local church or churches if encouraged.—*A-39-Reisner.*

The Richmond (Ind.) Palladium, in cooperation with local ministers, has prepared fifty-two advertisements in an attractive form. They are offered without charge to all daily newspapers.

The movement for more effective newspaper advertising of churches, has met with approval in groups of churches, and councils of churches in several cities have entered into plans whereby more effective copy can be prepared and used.

Sources from which your church advertiser can secure aid in the form of prepared copy include the church department of the Associated Advertising clubs of the world, 393 Madison Avenue, New York City, and the publicity department of the larger denominations.

**Make it fit.**—But a word of advice in the use of

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prepared copy is not amiss. Do not use it regardless of its adaptation to your local church. Much better revise it, or eliminate portions altogether, than to advertise something which you can not fully supply.

Where should the advertising be placed?

Unless you have a church page, the back page is usually to be favored. Where possible, it is well to have it "next to reading matter" as well, so as to not have it buried with other displays.

In Elizabeth, New Jersey, the churches got together and made arrangements for the series of ads prepared by the Church Advertising Department of the A. A. O. W., to be run in the Elizabeth Daily Journal. The advertising manager made the following suggestions as to the placing of the ads:

*Put It on the Sporting Page*—to reach those interested in sporting, and try and get them to go to church. When they are reading of prize fights, baseball, golf, etc., the church advertisements will stare them in the face and they may be persuaded to go to church.

*Put It on the Amusement Page*—and it may wake up some of the theater and movie lovers to the fact that the churches have the greatest attraction in the world to offer, and that it is a comforting place to go.

*Put It on the Woman's Page*—to reach the women who are interested in dress and fashions and advice to the lovelorn; who would see the advertisement and they may be induced to attend church.

*Put It on the Comic Page*—or opposite same to reach the children, for that is where the start must be made.

*Put It on the Want Ad Page*—for this is the page of human interest, which reaches the workers of the community; and if more of the laboring people went to church, there would be less unrest in the world.—A-29-Wallace.

The results justified the experiment.

## CHAPTER VII

### ADAPTATION TO LOCAL CONDITIONS

A CHARACTERISTIC of intelligence is adaptation. Your intelligent man adapts himself. Your intelligent church advertiser fits his program of advertising to meet the needs of the community. And to do this he must know his community. This requires study.

#### THE DISCOVERY OF YOUR CONSTITUENCY AND IDENTIFYING COMPETITION

The first thing which any careful business house would do would be to make a thorough study of its market; the second probably would be to make a careful study of the plant both as to its inherent efficiency and its adaptation to the task in hand.

The next step would be a careful study of competition to see whether the plant and its selling methods, after all possible improvements had been made, compared favorably with the equipment and methods of those with whom it was going to compete.

Another point which would be gone over with great thoroughness would be the product; and no effort would be spared to see that the product not only was good but that it was adapted to the market and put up in such form that the market would take care of it.

In other words, in the case of a decrepit business advertising probably would not be undertaken profitably until after the whole business had been studiously investigated and a conclusion reached whether it was really wiser to reorganize or to close up.—*L-14-Cherington.*

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It is obvious that—

The successful methods of a generation ago do not seem to attract to-day. The reason is not far to seek. Twenty-five years back there were few counter attractions to the church. Sunday was a closed day except for worship. To-day the competition is keen. The cheap excursion, the popular concert, the club, the public house, and the picture palace all mitigate against church attendance.—*L-8-Chudleigh.*

**Know what you have.**—The head of the Joseph A. Richards Advertising agency advises as follows:

In our advertising agency we have adopted a slogan—"Facts first, then advertising," and if a church, large or small, should come to us for professional assistance in advertising spiritually, we would say to the pastor, or the committee that had the matter in hand: "You need a survey; you need to find out what the facts are about your church in its community; you need to know just what goods you have to advertise, just how they are packaged, just how you propose to deliver them, and a good many more things of like nature. Then, too, you need to unprejudicedly look at your market, the community around you, to see in what esteem it holds your church, its plant, its people, its pastor. . . .

Following the procedure of advertising in any other industry, a church or its pastor or its committee on advertising should make a clear estimation of the church itself, its present spiritual condition, should find out unflinchingly whether it has anything to sell worth having, whether its members are salesmen and saleswomen, or drones, whether its pastor is a teacher having itching ears, or a man with a supernatural message of the grace of God. It should seek to face the facts of what the community market is for the particular brand of goods it has to offer, what prospective customers say about its position and work in the town.

Such an investigation, fearlessly attempted in the sight of God, and under the direction of the Holy Spirit, may



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discover the fact that the goods now offered are bogus, imitations of the genuine grace of God, goods that when put to the test don't work. The package may look attractive and the label may be in the latest scientific phrase, but the goods themselves may be valueless for transforming lives and invigorating the true Christian.—*A-13-Richards.*

A problem well understood is half solved. **Knowing** your constituency and understanding your competition, you are well on toward the attainment of your goal in advertising. But before you proceed further, ask yourself, am I getting at the roots, at the origin of my competition?

**There is a reason.**—The problem, according to Carl Hunt, manager of the Associated Advertising Clubs of the World, is not unlike that any business that advertises, faces.

Why do you prefer to trade at a certain store? What took you there first and what has kept you going there? If you will give me such information concerning five hundred customers of a store, I can tell you how to advertise that store, and I can also give you some valuable hints relative to the improvement of its service.

Apply that same method to an analysis of your church advertising problem. You will find that in nearly every case a non-churchgoing family was first attracted to your church by some one thing, and it is quite likely that your first appeal impressed only one member of that family, and that other activities of the church eventually won the rest of the family over.

Perhaps it was the Sunday school. Father and mother believed it a good school and sent little Willie. In due time they discovered that Willie was awake to the proposition that they needed religious instruction as much as he did, and they started to church because they were ashamed to send him and not go themselves. In one church with which I am thoroughly familiar it was

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found that the Sunday school was indeed the most frequent instrument for bringing people into the church. A splendid, devoted man is giving the best of his life to that school. But that alone would not build the church. The ushers must be friendly, the sermons good, the music attractive. The activities of the men's club and the woman's society must be attractive, and the young people must have a place in the special activities.

In other words, returning to the illustration concerning the store, I may be attracted by the fact that I have found men in the haberdashery department who can sell me the sort of shirts I ought to have, but the store must also render good service in every other particular to hold my trade. The deliveries must be prompt, the bookkeeper must not make mistakes in my account, buying and selling in all departments must be in the hands of intelligent people. Precisely so with the various activities of a church.

My excellent friend Merle Sidener, of the Sidener-Van Riper Advertising Agency, in Indianapolis, had one thousand and twenty-five young men in his Sunday-school class last Easter morning. Why? Because he has analyzed the needs and desires of young men in relation to the service that class can render, just as he would, as an advertising agent, analyze the business of an automobile tire manufacturer. He has made the class of value to them in their business, in their social activities. Then, having found how to render a service of genuine value, he has advertised that class in terms of what it will do for young men.—*A-36-Hunt.*

**What crowds can do.**—The final blow to competition comes when your new crowd comes.

Now, whether you be minister or layman, having assured yourself that your services are vital, worthwhile meetings, go just one step further: Be sure that they are put up or passed out in a form that will appeal to the public. In other words, if you are going to reach out for any new trade, prepare for it, please it, hold it! Remember that practically no advertising pays on the

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first order. Even the big mail-order houses pay many times their initial profit in order to create a new customer. All business is built upon good will and the continuing business of satisfied customers.

A church in a Middle-Western town asked one of its members, a prominent advertising man, to conduct an advertising campaign. The advertising as run was high in tone, pictured the influence of the church in the community, why it deserved support, and specifically promised that new attendants would like the atmosphere of the services. The advertising which appeared steadily began to draw favorable notice, and as a result many new faces were seen at the meetings. One group in particular—the leading crowd of young people in the town—went in a body to one of the midweek services. The minister gave one of those wordy stilted talks that failed to make any application to the actual problems or conditions facing people to-day. He covered up an evident lack of preparedness with old-fashioned phraseology and scriptural quotations and altogether lacked any human interest. The two long, rambling prayers were the kind that were hard to follow, and the hymns chosen unusually poor music, although the book used had many beautiful hymns in it. Altogether the service showed a lack of understanding of the attitude of mind of the new comers.

I would be the last person in the world to criticize the sincere attempt of a faithful group to satisfy their spiritual contact with the Creator. Perhaps for their own purposes the meeting was a good one, although I am not so sure of that. The fact remains that this group of young people with whom the services were on trial, took home nothing of inspiration or help and did not return. The other new people had somewhat the same experience with the same result. The advertising was a success—the product was a failure. Yet those church members tell us that church advertising is a failure and the minister speaks bitterly about the tendency of the young people and of his town in drifting away from religious things. It never occurs to any of them or to him that he has fallen down on his job of making the services so interesting and vital that they will reach out and compel

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the enthusiastic cooperation of all the good people in the community. In the business world I know what would happen, either the services would improve or new management would come in.—*A-11-Patterson.*

### THE CHALLENGE OF THE COMMUNITY

As the history of society seems to be of integration as a means of adaptation for the solving of the common problems of more satisfactory existence, so in many communities the problem of advertising will take the forms of union advertising and several churches will join to spread the "good news."

I believe I may say the most important benefit of union advertising as I see it is its inevitable stimulus to the interest and activity of the church people in the community. A sustained program of union church advertising creates in the community an atmosphere which sets people to thinking of the church. This, of course, will bring people into the church, or stimulate attendance, and enlarge the preacher's opportunity. But I believe the ministers present will bear me out when I say that it is only when the man in the pew is alive to his opportunity and responsibility, that the evangelistic spirit is fully effective. Just as a series of temporary evangelistic meetings, if city-wide and well published, open people's hearts and mouths, so perhaps to a lesser degree but in the same way union church advertising encourages the church man's acceptance of his individual responsibility for presenting the claims of the church's Lord to his fellows both in word and deed. And a united effort and united front begets a live, different pride in church affiliation and work which makes the living and the speaking both more easy and effectual.—*A-31-C. B. Wilber.*

**An eye on the goal.**—It is obvious that to succeed—

The church advertiser should have constantly in mind what he is trying to do. Every time he puts his pen to

## ADVERTISING THE CHURCH

paper he should aim somewhere. If the church wishes to become more favorably known to the people of the community, his advertising should be along the lines of information almost exclusively. Attention is requested for some special event, wherein the presence of neighbors and friends is desirable, the announcements should be specific and alluring. If an ordinary announcement of stated services is to be made in public fashion, the use of extravagant language or extra space is not justified. Everything that is used as a lead in church advertising has its relative publicity value. The best publicity man will learn how to weigh these values and give proper emphasis to everything deserving of mention.

Most advertising campaigns are undertaken more or less experimentally. A merchant plans a campaign in keeping with the conduct of his business. If the campaign meets with reverses, it may be altered or discontinued for the moment. It is the same with the church. The plans which fail to bring results desired should be altered promptly. If you want crowds (as most churches usually do) and your advertising fails to bring the people, something more or different is necessary either in the thing advertised or the methods of publicity used. In the case of theatrical advertising, sometimes a worthy production is poorly patronized because of some relatively small defect in the name, the cast, the location, or the method used in the advertising. The program, the time, the place, the weather, the competition, everything that can affect your event in any particular, must be considered in your publicity program. With proper publicity, many interferences may be overcome readily.—*A-19-Elliott.*

**Determine definite goals.**—What are the especial needs of your community in a religious way?

Put the expense of advertising in your regular church budget. Plan a long time ahead for a campaign of advertising. In a trade center surrounded by farms the automobile makes advertising worth while. Farmers

# OPPORTUNITY!



## *A Message from your Pastor*

**Y**OU are a member of the Irving Park Lutheran Church. Probably you have been so for a long time, and probably only for a shorter time. A membership in a church is different from a membership in any other organization because the influence of the church is not only for time, but also for eternity. The church has been established by Jesus Christ, and the foundation upon which it has been built is the Rock of Ages. It is thru this church that the unchangeable message of the unchangeable Lord, who has "been our dwelling place from generation to generation," is proclaimed. The church of Jesus Christ offers great opportunities. These opportunities are lasting in their results.

Your Irving Park Lutheran Church will soon finish its twentieth year of existence. During this time many hundreds have been united with her. Today 1020 communicant members are to be found within her fold, together with a large group of unconfirmed children. The majority of these have been loyal members. You have liberally contributed toward the upbuilding of the church; this has been greatly appreciated. You have built a church organization which is not to be despised. You have built a church plant of which you need not be ashamed. You have helped to build up a church whose influence is felt, not only in the local field, but throughout our whole Synod. You have helped to make use of the opportunities as they have been opened to us. All this you have done—

# But

Aiming somewhere—Foreword to a special bulletin.

"Every time a church advertiser puts his pen to paper, he should have in mind what he is trying to do. He should aim somewhere."—Elliott.





## ADAPTATION TO LOCAL CONDITIONS

can now go a long distance to church. Cultivate their interest.—A-37-Smith.

Aiming at the bullseye is always better than shooting at the circles—that is if you want to hit the bullseye.

The Baptist Temple often hangs out the "S. R. O." sign as the result of direct advertising to business men, clubs, physicians, apartment and boarding house dwellers, war veterans, etc. A sermon dealing with "How God Heals" brought nurses and doctors especially invited by mail. The theme "The Next War" in connection with Memorial Day filled all seats again when invitations were mailed to American Legion men and their loved ones. "Better Business" appealed to the members of our local Ad Club, "Cave Dwellers" brought a response from those in the neighborhood who found a printed card of invitation in their boarding house and apartment mail boxes, "Those Young Folks" read our posters on the "Y," school and college bulletin boards and filled the auditorium again.

A lot depends upon the wise choice of prospects, securing of mailing lists, choice of printed matter, its layout, etc. We can learn so much by studying the professional advertiser, copywriter, and their products. My principle is this, "Whatever is honest and good as a scheme to advertise a business, is usable by the church," and it pays. It pays in attendance, in dollars and in souls. Crowded auditoriums, frequently causing us to turn hundreds away, an increase of four hundred and fifty per cent in our loose collections, are all proofs that it pays. Probably the best pay we receive is the good will, respect, and love of our community, who put us down as an "alive" church sincerely anxious to serve and to help them. They like the thought of a Christ whose followers urge the multitude to come and receive peace and rest. Folks like to be reminded there is a God, a Christ, a church, a Kingdom. Advertising reminds them.—A-42-Wunder.

## ADVERTISING THE CHURCH

**This kind pays.**—The Associated Press carried an interesting dispatch, following the Wembley convention, with an Inverness, Scotland, date line as follows:

This highland town, which contains thirty-seven churches to care for its twenty-four thousand inhabitants, has much to teach the advertisers whose recent convention in London dealt lengthily with the problem of church advertising. For a quarter of a century these churches have experienced such competition that they have been compelled to originate and use many kinds of advertising.

The papers of the city each week are filled with church advertisements. Also the churches have the custom of sending men about the streets with sandwich boards, and the fronts and sides of the churches themselves are resting places for many placards. However, the method most used has nothing to do with advertising agents. It is entirely one of sending out samples in the hope that the churchgoer will want more. The minister or one of the church supporters stands on a street corner and delivers short sermons or announcements, while the permanent congregation pass about handbills.

*This advertising pays, for almost every one here goes to church.*

## CHAPTER VIII

### THE SEASONAL APPROACH

#### "ADVERTISE BABY GOODS IN BABY WEEK"

BORROW a tip from the business world, and advertise with the seasons. It is but another form of adaptation, as discussed in the previous chapter. If a precision tool house can connect up its wares with the virtues of a Lincoln, surely the Christian Church can find methods whereby its program can link up with the calendar and be reflected in its advertising in such a way as to fill the pews.

#### THE SEVEN-DAY MINISTRY

The Rev. Earl Hoon, of Sioux City, has been quoted before, but his successful methods are worthy of further study:

**Something to come for**—For any institution to function but a part of the time and that part of the time on an old, worn, antiquated line, is to insure meager results. No business man would think for a minute of running his business along lines fifty or one hundred years old. The Master of men was right when he said, "The children of this world are wiser in their generation than are the children of light." So the very first requisite in getting a Sunday-night audience is the program. There must *first be something* for people to come for. It must be a seven-day-in-the-week affair, a day-and-night affair, something for everybody from the cradle up to the octogenarian, for *every* man, woman and child, Protestant, Catholic, Jew, Gentile, and those of no faith at all. It must be a *community* program.

## ADVERTISING THE CHURCH

It is not a question, can the community support the church? but does my church support its community?—that's the touchstone! Religious! Certainly, intensely so, predominantly religious. The very atmosphere, the environment, *everything* about it deeply religious. That is what men want and the church of God *must be honest*. But religion is wanted only as it is attractive, and it can be made so, in a clean, wholesome, edifying way. It can be banked about with the best money can buy through sermon, music, athletics, social service, education, and a deep spirituality—a thing of beauty, joyous and inviting.

I would rather a thousand times have my boy find his fun, his game life, his pleasure and his laughs under the roof of my church—and the nearer the altar and communion table the better—than anywhere else. If I were asked to take my choice where he could best find God, on the floor of the gymnasium or at the pulpit chancel, without hesitancy, I would choose the floor of the gym.

To get a Sunday-night audience, therefore, begin at the bottom—create something for them to come for.

*The Athletic Program.*—Have a full “line-up” in some sort of gymnasium, indoor or out. I would so far as possible include swimming, pool, bowling alley, etc., horseshoe, tennis, volley ball, basketball, baseball, Boy and Girl Scouts. I would have the finest and best moving picture outfit money could buy (and we have these) with the *finest* movie program in the community, featuring the best pictures money can produce.

These things, together with an intense spirituality (and you can have both), with good, old-fashioned gospel sermons, the stronger and straighter the better, for that's what the people like best, the kind that warms hearts and gets people to God, will *bring the Sunday-night crowds!* People will come for these programs. They like them, they become interested and great Sunday-night audiences are the results.

*The Social Program.*—No church is too large or too small to have social service. Take the roll, classify it, putting every man and woman in his or her classification and use him in social service on the basis of his classi-

## THE SEASONAL APPROACH

fication. This puts your church in vital touch with the community life. People love a church like that. They will *talk* about it, boost it, advertise it—it will touch a thousand points of human interest—and the people *come!* *A Sunday-night audience can never be built up permanently on just the Sabbath program. Get that and remember it.*

We have a loaning department, groceries, medical dispensary, clothing, ambulance service, surgeons, nurses, detectives. We can administer an entire funeral without cost. Our attorneys handle intricate cases without cost. Our employment agency, rental agency, has cared for scores and scores.

In short, First Church can render any kind of service needed to anybody. It is not a mission church; it is located in the most aristocratic section of the city. I suppose it would be called an aristocratic church. Its people are made up altogether of a professional class, but they find their highest joy in rendering service. They *have something* to advertise.

*The Sabbath Program.*—Always something different from both itself and from every other church. Everything of the very best and highest type with brightest lights, everything radiant and welcome. *Men, men, men, everywhere.* People like to greet *men*. They'll come to a church Sunday nights where they can meet *men*. Men have a cordiality about them women do not have. People like *men*. They like music, pantomimes, pageantry.

I insist that our Sunday night be scintillating with light, cheer, every window shining. Every Sunday night, we have what business men call "leaders." We use a great symphony orchestra, and a wonderful chorus choir, vested, directed by the best director money can get. They whistle, hum, use echo singing, old time melodies, one hundred men chorus, a chorus of one hundred women, children's choruses, Shriner Chanters, Stock Yard Chorus, etc., and people come by the thousands. People are in the pews at 6:00 o'clock, an hour before the evening service begins, and we never change the hour, always sharp seven o'clock P. M., the year round. We urge them to "Come early if you want a seat." It is good psychology.

## ADVERTISING THE CHURCH

Then we begin to tell it—we advertise. Not in slipshod manner, but just as attractively as possible.—A-8-Hoon.

What is all right for a Sioux City church may not be entirely suitable for a Chicago church or a rural church. But the principle is the same—adaptation.

### THE ECCLESIASTICAL YEAR

With its rich background of holidays and holidays the Christian Church has a wonderful asset from the publicity point of view. Plan to use the opportunities these days offer you in putting forth the claims of the church upon the attention of mankind. The holidays of church origin take one through the gamut of the major experiences and emotions of life. To illustrate: There is the rebirth motif of Easter; the self-denial of Lent; the good will of Christmas; and the self-inquiry of New Year's.

The wise church advertiser will see in these occasions the opportunity of driving home truths, of swelling the church attendance and bringing more people into a closer relationship with their Creator.

A "stunt" has been suggested for use on such occasions:

A half dozen or more young women with a cheerful lilt to their voices are placed at as many phones with a selected list of names, usually on Friday or Saturday. When given the number the young lady says "Mrs. Blank, won't you please bring a friend to church with you next Sunday?" naming the church and telling of a special sermon or music. Asked who is talking (if a holiday), she replies, "The Spirit of Thanksgiving, Christmas or Easter." If not a holiday, she says, "Oh, one



# OUR HOMES

"Train up a child in the way he should go; and when he is old, he will not depart from it."—Prov. 22-6.



HE future of this country depends upon the home life of our children. The principles which are inculcated in the child today will determine the length of time this nation survives and the position it will occupy among the nations of the world. The idea of right and wrong which our children are receiving from their fathers and mothers today will largely make up their rules of conduct and processes of thinking when they take up the reins of business and social life as we give them up.

The influence which we are exerting consciously or unconsciously will go on from generation to generation. The responsibility is ours and it cannot be side-stepped. We are all parents or we are examples to children. Are we doing our full share to set before the coming generations the principles which stand for progress and life? In the home rests the future of this nation and the other nations of the world.

The church is the outstanding force which is stimulating, cementing and upholding our homes. Without the support of the church the standards of our home life will be lowered and the heart of national life will decay.

## Select a Church and Then Support It By Your Attendance

This advertisement is paid for by a group of men who have been personally benefitted by religion and believe the churches represent the greatest force for good.

The dignity of the church is not lessened by such chaste newspaper advertising as this: "This is the kind of thing which attracts the outsider when none are for the sect but all are for the kingdom!"—Potter.



## THE SEASONAL APPROACH

of the Go-tell-your-friends group." This plan has three big points. The organization of a band of devoted enthusiastic publicists—an appeal to do something for someone else, and the message totally unexpected sent by an unknown voice over the phone. The church member A. W. O. L. and the fellows on the fringe will go after those on the outside. Rightly used, the "Go-tell-your-friends" plan will pack a church.—*A-20-Beebe.*

## CURRENTS OF COMMUNITY INTEREST

Religion speaks "a various language" to him whose ear is attuned for such. Throughout his ministry, Christ sought to put religious values into things common to the experience of the men and women he met. He talked in parables and without word-pictures "spake he not unto them."

**Sermons in every day.**—Your successful pulpit orator does the same. It is sound psychology. He furnishes an example for your advertising man, when, while tales of scandals in the sports world stir the public, he preaches on "What are Clean Athletics?" or when a crime wave sweeps a city, "Why the Wave of Crime?" Talmage preached a sermon, famous even to-day, on the need of life insurance.

And to the holy days and the multitude of chance topics that arise in the course of events, man has added holidays and "special" days and weeks without end.

Such occasions as Peace Day, Mother's Day, and when all agree to emphasize some great truth or to celebrate some anniversary make occasion for all to combine, insuring the means and ability for a lively press, poster and circularizing effort. This is the kind of thing which attracts the outsider, when none are for the sect but all are for the kingdom!—*A-4-Potter.*

## ADVERTISING THE CHURCH

Education Week, Golden Rule Sunday, Week of Prayer for Colleges, Red Cross Sunday, and Thrift Week are others.

**Thrift week as a sample**—National Thrift Week, which occurs annually January 17-23, is a movement fostered by the Y. M. C. A. and affords an excellent opportunity for the church to take her place in a community educational movement with over forty civic, commercial, educational, and religious organizations. The object of Thrift Week is to promote an educational program that seeks to help the individual in his personal money matters in the realms of earning, spending, saving, investing, and giving. You will note that this is the higher thrift, and includes giving as well as saving and spending. The Sunday which occurs in Thrift Week is always known as "Share With Others Day" and is reserved for the use of the church to emphasize the stewardship of wealth. The program includes a full page of paid newspaper advertising each day of the week, which appears over name of local committee. These advertisements are what is known as community advertising and are noncommercial, the main purpose being to teach to the individual the importance of the wise use of money and especially that thrift without benevolence is a doubtful blessing.

Share With Others Day and the advertisements enable the churches to place the matter of benevolence and stewardship squarely up to all the citizens both by the newspapers and in the pulpit.

In Dallas, Texas, for instance, the church committee led the entire movement by observing a Stewardship Day not only the Sunday designated but the Sunday preceding National Thrift Week.

The churches in Painesville, Ohio, got behind the Share With Others Day in that city and not only emphasized stewardship in the pulpit but issued a full-page sermon printed in the form of an immense cross filling the entire page of the paper. This was paid for by the local Thrift Week Committee on which the Church Federation was represented.

## THE SEASONAL APPROACH

In Seattle, Washington, the Sunday School Association arranged to have made a special budget book for children prepared which would help them in their giving, spending, and saving, and keep a balance between the divisions.

The National Thrift Committee is affiliated with the United Stewardship Council composed of representatives from twenty-seven of the leading communions of the Protestant Church and has the hearty cooperation of the Council.

National Thrift Week affords an opportunity for the church to join in a community advertising program and bring these facts before all the citizens.

The basis of National Thrift Week is the ten-point economic creed embracing the following ten rules of personal finances:

Work and Earn	Own Your Home
Make a Budget	Make a Will
Record Expenditures	Invest in Safe Securities
Have a Bank Account	Pay Bills Promptly
Carry Life Insurance	Share With Others.

Each year Thrift Week occurs January 17-23, always beginning on the birthday of the first American Apostle of Thrift, Benjamin Franklin. The days of the Week generally observed are as follows:

Sunday, Share With Others Day  
Monday, Life Insurance Day  
Tuesday, Own Your Home Day  
Wednesday, Safe Investments or Make a Will Day.  
Thursday, National Thrift, or Bank Day  
Friday, Budget Day  
Saturday, Pay Bills Promptly Day

—A-9-Goddell.

## CHAPTER IX

### NATIONAL ADVERTISING AND THE CHURCH

THE dream of all church advertisers is for a national publicity campaign which will bring to the minds and hearts of millions now outside the pale of the church the truths of Christ.

#### FUNCTION OF NATIONAL ADVERTISING

National advertising has virtually transformed our habits in the past generation.

The modern advertising agent needs no defense. He is perplexed humanity's universal guide, counselor, and friend. To him we owe our choice of the clothes we wear, the razor that scrapes and the soap that saves our faces, the toothbrush and the paste that lies flat upon it, and it is not his fault if the hairs of our heads are "going! going!! gone!!!" He has helped us to a dainty breakfast of oranges, cereal, self-raising cakes and coffee—or its substitute for "there's a reason!" Fortunately (or otherwise), it does not pay the bootlegger to advertise, yet your reminders will not let us perish of thirst. You help us to pick out our automobiles (and its tires), our route by rail or water, and the inn where we take our ease. For our leisure hours you have put the right golf club in our hands and the proper ball at our feet—alas you cannot help our swing! You do your best to put tobacco to our lips, and, if not to comfort us with flagons, at least to solace us with phonographs, player-pianos and radio outfits, and all the while you ply our jaws with the chewing gum whose "flavor lasts."

Who could get anywhere in the maze of everyday life

## NATIONAL ADVERTISING

without your directions? At every choice I have come to—except mother, wife, and heaven—you have halted me with your captivating propositions, faced me with the opinion of “the man who owns one,” and led me to an informed decision, where otherwise I should have groped in darkness or taken the first article that was offered. Surely, the advertising agent needs no defense at my grateful hands!—A-6-Joy.

**For the greater end.**—But, in all seriousness, why cannot the skill of the advertising expert who has accomplished such wonders, not be engaged in selling “the greatest thing in the world”?

There has been great rejoicing over the expansion of missionary work at home and abroad. But, both at home and abroad, we are touching only a very small part of the great mass of unbelievers.

At home, that is, here in the United States, there are, we are told, more than fifty million persons who are not connected with any religious body. The combined efforts of all the churches to evangelize these millions are pathetically inadequate. Converts are hardly sufficient in number to keep the church growing as rapidly as the population. It is manifest that something is wrong, something is lacking. To say that we lack the necessary faith and zeal is only to shift the blame to God. Are we applying efficiently the faith and zeal we have? Are we making real use of the means at hand?

This is not a new idea. It has already been the subject of much experimentation. It is accepted by many leaders. But there is no general understanding or conviction in the churches.

*Advertising is the one open door through which it is possible to attempt evangelization on any large scale.* Why should the churches be content to make feeble and restricted efforts? If it is our duty and privilege to try to convert one man, it is equally our duty and privilege to try to convert all men. When we stand before the judgment seat of Christ, how shall we explain our failure to carry on our evangelization on such a scale as to reach every



## ADVERTISING THE CHURCH

possible convert? The only way to reach every possible convert is to reach every man and woman. That is the principle of secular advertising. Why should we not learn a lesson from the world? How long shall we be content to sit tight and extend a polite invitation? When will the church wake up to her opportunity, and her duty?—*A-16-Gibson.*

### ADAPTABILITY TO THE WARES OF THE CHURCH

"The churchless community is a community on the rapid downgrade," said President Roosevelt. He did not mean a tower without a church building, but without a vigorous membership and a community which attended. He set a good example. He rarely missed attending at least one service on Sunday. He did not go to hear the sermon or music. He went to worship, to sun his soul as do singing birds in the sweet light of sunrise. And he drew strength from it. He ridiculed the statement that men could worship God without church attendance. He wrote earnestly in the *Ladies' Home Journal* and concluded his argument, "Therefore on Sunday go to church." That exhortation is needed to-day.

General John J. O'Ryan, who made such an enviable record at the head of the New York troops overseas, said to me the other day, "The big men I know were all raised in the church, but unfortunately they do not now attend church." Why? Have they become all wise and supremely strong. What will happen to their children who get no religious training. They will be out-distanced in life's race. The boys and the girls of poor homes or from homes where vital religion is still taught and lived, will forge forward out of obscurity and out-distance them as in the days of Lincoln and Grant. God is still growing Davids for the hour of need. And no man without a religious training will be big enough for God's tasks. The home, like the nation, that forgets God dies. History, philosophy, experience, and common sense teach that. But the world forgets the Great Book urges that we are to "give line upon line, precept upon precept."

Man is helpless.

## NATIONAL ADVERTISING

The hunger for God is as real as the heart's longing for love. No substitutes satisfy. Prohibition is fine but not sufficient. Ethics are desirable but impossible to copy by rote. Benjamin Franklin demonstrated that fact.

Service is glorious but easily poisoned by selfishness.—*A-39-Reisner.*

**Bible is good material.**—The popularity of the Bible indicates the universality of its appeal, and at the same time, gives a suggestion of what big-scale advertising of religion might accomplish.

The Bible is the most popular book in the world. It has been translated into 738 languages and dialects.

In 1922, 36,000,000 copies of the Bible in whole or in part were sold and distributed. This would figure 3,000,000 a month, over 100,000 a day if we worked thirty days in the month. As far as we can learn, the nearest to this record would be: Shakespeare, which has been translated into some forty different languages, *The Pilgrim's Progress* in over thirty different languages and other great books in less languages than these. The copies printed of these and other great books do not figure in the millions—they figure in thousands. The Bible is the best selling book in the world.—*A-10-Boggs.*

**Aids real unity.**—It is the dream of advertising men to preach the gospel through publicity as the Gideons have spread the Bible, over the entire nation. Such a movement would advance the Kingdom and lead to the obliteration of the petty church competition which exists in certain localities. Union advertising enriches and strengthens the appeal.

The first benefit from such a program as I think of it is its outward unity. Organic unity may not be necessary, may not, indeed, even be wise among the various church bodies, I do not pretend to know. But spiritual unity is

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absolutely essential and must come; and anything which hastens or encourages it is well worth while. The world of commerce, of politics, of labor and the man in the street are waiting and wondering when the church of Christ will move out and take her place in the solution of world problems. Christian leaders recognize the fundamental unity of the whole, but a great mass of church people, even if they nominally acknowledge it, do not feel it; and they have got to come to feel it before it becomes a vital fact.

The nonchurch man and the anti-church man can ignore or flout the church and its people only so long as church people are willing to walk apart and work apart. The Christian forces of any community or any nation for that matter when they stand shoulder to shoulder and aroused are an element which the citizenship not only respects but which it heeds when it speaks.—*A-31-Wilber.*

**Increases Attendance.**—The National Church Attendance Movement, has for its purpose the strengthening of Christian churches through increased attendance.

In this splendid program for increased church attendance, through effective high class publicity, broad-minded advertising men will have an opportunity to play an enviable part in a nation-wide movement, the mere announcement of which has brought forth commendation from many eminent sources. Master religious minds of all denominations are cooperating without distinction of race, sect, or creed. The stimulation of church attendance is the one common cause upon which they all agree. The kindliness and power of truthful advertising strikes a keynote which will appeal to more than fifty million church adherents throughout the United States. As the movement to proclaim the church through the press gathers momentum it will exert a salutary effect upon religious advocates the world over. Ad men are making a historical contribution to community welfare and social

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progress in this timely movement to advertise church attendance locally and nationally and thus promote popular and increased interest in it.

The budget proposed by the Committee, requiring for the ensuing year a fund of \$200,000, to be expended nationally and in the combined interest of all churches, will inspire thousands of churches to advertise locally. It will provide the psychological opportunity for them to engage in, individually, or increase their local advertising in home newspapers. Our organization will then acquaint them with plans and methods of publicity which have proved successful elsewhere and thus furnish them wholesome inspiration and information on how to become profitable advertisers. Forceful advertising in periodicals of large national circulation, in addition to home papers, billboards, the screen and informative pamphlets will, through the National Movement of Church Publicity, carry the important message of church attendance to millions.

Our representatives and trained lecturers will be available to address joint union meetings of religious leaders and advertising men, under the auspices of local Ad Clubs and church groups throughout the United States. Definite plans will be suggested by our lecturers and educational leaders creating enthusiasm in local church advertising to supplement the efforts of the national movement. Ministers, laymen, educators, and business men, through our organized channels of church publicity, will voluntarily cooperate to awaken the people generally to a realization of their individual responsibility toward helping solve one of the most perplexing problems to-day confronting the religious life of the country.

It is in response to the world-wide spiritual awakening that the National Church Attendance Movement has come into existence.—*A-40-Holleman.*

### AID TO THE LOCAL PROBLEM

The best appeal that can be made to-day in advertising is along the line of community interests. The largest

## ADVERTISING THE CHURCH

number can be reached and interested when they believe that a proposition concerns them all. The Council of Federation of Churches has therefore a unique opportunity as an advertiser. It is of the community and for the community.

*Forgetting differences.*—First, let us understand just what the organization is that is to take the initiative in this matter. By a Council of Churches is meant the churches themselves as churches consulting and cooperating through official delegates for all accepted common tasks. Cooperation is not dependent upon having this form of organization. Scores of Councils, Federations, Leagues, Associations of churches exist throughout the United States. Forty-five major cities have formed such organizations, established central offices or clearing houses, and have employed one or more secretaries on full or part time. The churches thus organized follow the same principles that have been so successfully followed by the business men of the cities of America in promoting business cooperation. The Council of Churches is to the religious life of the community, what the Chamber of Commerce is to the commercial life, or what the Central Labor Union is to the industrial life. By cooperating in a well-constructed organization, the churches present a united front carrying out plans which cannot be carried out by the different churches acting separately.

*Does not replace local units.*—The Council of Churches does not in any way take the place of a local church. It is not a substitute but a supplement to that church. It is not concerned primarily with the program of work carried on in the separate church, but with the program which the churches may carry out together. The Council of Churches is not a new organization, but a coordination of those now existing just as General Foch's headquarters secured the coordination of the Allied armies without forming another army. A few cities like Saint Louis, Cleveland, Atlanta, Cincinnati have had Councils or Federations of Churches for ten years or more. The development has come out of the practical experiences of the leaders in these cities who have recognized the need of cooperation and have met the need. The Com-

## NATIONAL ADVERTISING

mission on Councils of Churches of the Federal Council has aided other cities. The number of cities having such organizations is steadily growing larger. There are now only about a dozen cities in the United States with a population of over one thousand people where this plan is not being applied. At the same time small cities are finding out how to adapt the principles and methods to their conditions.

The development of the department of advertising runs parallel with the development of the other departments of the Council of Churches; it becomes evident that the united church has something to advertise. That one thing is *service*. Great business houses make much of the word "service" in seeking to secure the favorable consideration of the public. The interest in service has reacted upon the churches. The change that has been taking place in the business world has also taken place in the religious world. Great industrial institutions regarded and many still regard the community as a field to be exploited. Raw material and workers were regarded chiefly as sources of revenue, not agents to serve. In a way the church approached the community in this attitude of mind. Great missionary organizations sent their representatives to the community with a view to developing churches. Of course they wished to serve the community, but they justified the cost by the growth of the denomination, to build up the denominational forces, often putting the welfare of the denomination above the welfare of the community. This resulted in rivalries and in very serious waste. It brought the church under great reproach. Some communities were underchurched because they did not give promise of larger returns to denominational investment, while other communities were overchurched because the outlook for such returns was good. This is changing very materially, either through the operation of the law of the survival of the fittest, or through the operation of the true Christian spirit in the hearts of ecclesiastical leaders. The facing of the common tasks developed the spirit of service, while the spirit of service compelled the workers to recognize that they had many important common interests.



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*People like cooperation.*—The carrying out of these programs has required intelligent support on the part of the people. This support is being secured by publicity and by advertising. At the time of the Men and Religion Forward Movement one of the best departments was Religious Publicity. A great campaign was carried out at that time at an expense of over \$10,000. This movement which was countrywide, reached its climax in a convention at Carnegie Hall. Many still remember the great electric signs displayed near 23rd Street, one of which was the striking affirmation, "I am my brother's keeper."

The application to church work of the principles that have made advertising a great factor in the business life of America will make it a great factor in the religious life.—*A-17-Guild.*

The council calls for a complete publicity campaign with lantern slides, window cards, four-minute men, radio broadcasting, church bulletins, Council of Churches' Bulletins, electric signs, billboards, programs and directories, and advertising and news stories in the press.



## CHAPTER X

### THE BUDGET: HOW TO OBTAIN FUNDS

THE time is past in America when he who would advocate the introduction of business methods into church finance is accused of "lack of faith." Nowadays, the more efficiency and careful bookkeeping are used, the more the treasurer or clerk is lauded.

#### MONEY FOR ADVERTISING

The practical problem, in most churches when the matter of church advertising is proposed, is, Can we afford it?

"How much should a church spend for publicity a year?" That can only be answered by each individual church since local conditions vary. However, we believe that a church with an annual budget of, say, \$10,000, ought to spend not less than ten per cent for publicity. We are personally acquainted with several such churches and they find it pays.

Then, finally, let it be known that one of the best ways to convince the local church as to the profit of church publicity is by placing big business men at the head of their publicity department who have had practical experience in their lives in the business world. These men ought to be such as have the full confidence of the entire constituency. This is distinctively the layman's day. If we do not hesitate to go to them for funds to carry on our work, why should we hesitate to ask for their plans and ideas to make the church go?—*A-2-Muyskens*.

"But what about the cost of publicity efforts in current coin of the realm?" asks the practical business man. "Can

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the churches finance big publicity schemes?" Is any section of the Christian Church to-day able to "think in millions" about the establishment of new publicity enterprises, which, after all, to the bulk of their members are entirely experimental, and problematical in results? I cannot answer this question in detail here and now. But may I remind you that my own church has been built upon *values*, not upon *costs*! This fact is a challenge to publicists to produce their schemes in a manner that will appeal to the enthusiasm, imagination, and hard business sense of Christian men.—*L-3-Rogers.*

**Pays for itself.**—Doctor Stidger furnishes testimony:

To the timid preacher or church or church board I say that publicity will solve the first material need of a church—its financial problems. In three churches: a small church in the sand dunes of San Francisco, a large church in San Jose, California, in a downtown location; and a large heavily burdened church in Detroit in a residence section, six miles from the heart of the city—I have introduced publicity and have promised my board that I will pay for the publicity and double any income from loose collections that they have ever had in their history—and I have always more than fulfilled that promise. Saint Mark's has a debt of \$250,000, and pays more than \$200 a week interest before it pays a penny of its running expenses. Our loose collections have always paid this interest.

It is a poor church, but it has survived one of the hardest financial slumps Detroit has ever experienced, because of publicity. We take from two columns to half a page in three city newspapers every week. We have led the city in advertising. We are the poorest church in the city, and our need for publicity was great.—*L-2-Stidger.*

**When it fails.**—The reasons for church advertising have constantly been emphasized throughout this book. Numerous examples have been given

## THE BUDGET: HOW TO OBTAIN FUNDS

where pastors and laymen have testified to the success of advertising churches. And yet, there are instances where advertising has not met with success. What were the reasons?

In all probability, the trouble was that the advertising lacked "punch" or that the church failed to produce what it advertised. In either case to find the cause of the failure is to prescribe the remedy.

In the old days when unbranded goods of mediocre quality could be palmed off on the public; when medical and fake advertising were still hanging on as a factor in advertising, a certain manufacturing concern decided to advertise. The advertising agency called into conference was officered by young men of ideals and vision. After an investigation, this agency, to the amazement of the manufacturer, refused to handle the account until definite improvements were made in the product. It was held that the growth of sales could not be permanent on the manufacturing policy then in force. Out of a false sense of pride the account was given to another agency who did a splendid job with a unique line of copy and a clever merchandising plan. Much dealer interest was aroused and sales started off with a bang. After the first flush of success, however, dealers' stocks began to back up and a bad reaction took place. In desperation and in succession several new advertising agencies were tried, but each time the campaigns were failures. This concern discovered what has since become an axiom in advertising; namely, that *advertising of an unworthy product quickly becomes notoriety*. Finally new management came into control and the product itself was materially improved. Then the real battle began of living down the bad reputation previously created. To-day, with the aid of the original far visioned advertising agency, sound sales methods and unusual persistence, this has become one of the outstanding accounts in the advertising field.

Please notice one point particularly in the story I have just told—the *product was improved*. Then remember

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that an advertising policy *invariably* has that effect upon the product and the sales policies of an institution. The product has to be good in order to bear the light of public opinion and justify the expenditure of real money.  
—A-11-Patterson.

**Getting started.**—But how can one convince the members of a local church of the need and value of publicity?

Let me say briefly, not by antagonism, for in every church we find those who agree to disagree. These are the ones who think it their appointed task to oppose everything that is new and unusual. Our advice is, "Waste no time wooing such." Nor can they be won by argument. The average opponent to novel methods is skilled in handling words and is proud of hearing his own voice as a defender of antique methods. Wherefore, shun vain babblings. Our advice is, rather, to prove to those who may object to publicity in church work the advantages that accrue from legitimate advertising. Tell them, for instance, that of all the business failures in the United States in 1920 eighty-four per cent were of firms that did not advertise. Then recite to them this little poem and see what effect it will have.

### "THEY DIDN'T ADVERTISE"

"There was a little firm that did a sluggish little trade,  
And had no trouble counting up the profits that it made,  
The boss becoming peevish as the days went by, and  
sore,  
As crowds went flocking past to his competitor next  
door.  
He couldn't blame his wares, which he was sure were  
superfine,  
And wondered why the buyers didn't come to see his  
line;  
There weren't any better, he would mutter, than his  
goods,  
And yet his shop was lonesome as a cabin in the woods.

## THE BUDGET: HOW TO OBTAIN FUNDS

One day he had a caller, this discouraged business man,  
Who tacked upon the door a sign which all might read  
    who ran,  
And said that Thursday, rain or shine, or snow, or sleet,  
    or hail,  
The goods would be disposed of at a sheriff's auction  
    sale.  
The next door neighbor bought the lot and sold it in a  
    week  
To eager crowds that daily in the paper bargains seek,  
Which caused the former boss to say, which showed  
    that he was wise,  
He made his fatal error when he failed to advertise."

Besides it is a well-known fact that to be able to recite one concrete example of where a church was profited by publicity is worth a hundred arguments. It is safe to say that wherever we find a church which is letting its light shine before men we find that church truly glorifying our Father which is in heaven. He who runs may read of those who are making a name for themselves as well as extending the Kingdom.—*A-2-Muyskens*.

### PLANS FOR A BUDGET

Church advertisers who have been notably successful are unanimous in urging that the allowance for advertising be included in the regular budget. At the outset of the church year the matter should be taken up, threshed out, and a definite decision should be reached as to the amount the local church can allow for advertising.

**Use simpler forms first.**—It is always well for the publicity director to plan in advance and have a definite, detailed statement ready for this meeting, outlining his program with the estimated costs. Let him remember that the bulletin board or "Way-side pulpit," mimeographed letters, and newspaper advertising are among the cheaper forms of publicity.

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These should come first, and then, if his allowance permits, let him enlarge the campaign to include the more expensive methods of getting the "good news" before the people of the community.

If allowance is not made in the general budget for publicity, then make an effort to get some unit of the church—such as a Sunday-school class or the men's club—to take over the project. It gives the members of that group a specific and definite interest in a church activity, and may be the means of training publicity directors of the future.

**Cooperation reduces cost.**—In conjunction with, or along with the advertising of a particular church, may run a publicity program of several churches, united for that purpose.

Or the latter plan may replace the former.

A third and very practical benefit is that the united program mobilizes the available resources of money, material and men. This permits of an expanded and more effective effort. It makes possible the assembling and preparation of copy by the best available talent in the community whether done individually or in collaboration. Then it makes available to all the churches the advantage to be gained from the best material from all denominational sources. And in this day of splendid denominational publicity this means a wonderfully rich and varied choice. Also it makes it possible to secure better advertising rates and location for the matter inserted because the work can be undertaken on a contract basis, seldom available or used by the individual church. And by no means the least consideration is that it offers to the smaller or weaker church the benefits of advertising stimulus, which it otherwise must do without; and it does this without incurring loss to the stronger church, but on the contrary to its advantage likewise.—*A-31-Wilber.*



## THE BUDGET: HOW TO OBTAIN FUNDS

Experience shows that relatively—

Few churches are able to put over a sizable publicity campaign by themselves. Cooperative advertising is made more effective when financed and directed by a Laymen's Publicity League representing a group of churches. Each church handles its own publicity, but big plans appealing to the unchurched masses are directed by the League. Nyack, New York, is a striking example of what a band of determined laymen can do. About every man in town turned out and the churches were crowded not once but repeatedly.

Direct-by-mail campaigns cannot be safely handled by one church, but a Laymen's League representing all can broadcast an appeal to every family in town to attend church and give no offense.

The League plans do away with competition and substitute cooperation—one for all and all for one. Its scope is far-reaching—to create a better community, a better State, a better nation and a better world.

We are at work now on a Laymen's League in Flushing, New York, in which it is hoped to tie thirty churches in Flushing and adjacent towns together in big publicity work.

Use page and half-page "ads," bulletin boards, etc. Train men and women to write up church news.

Mother's Day we carried a display ad in all local papers—"Go to Mother's Church on Mother's Day." Twenty-one men in three different churches shared the expense.  
—A-20-Beebe.



## CHAPTER XI

### HOW ADVERTISING BUILDS THE CHURCH

JUST what does good advertising do for the church? This is a question which it will pay the wise publicity manager to ponder.

The biggest compensation in the world is seeing your ideas in print and watching the people act upon your suggestions. I would advise you to get those books and study them. Start a scrapbook. Include everything you do in a public fashion. Classify the book according to events. Include newspaper clippings. You will have a priceless exhibit of publicity. My own scrapbooks are among my most valued possessions.—*A-19-Elliott*.

#### RECOGNITION OF RESPONSIBILITY

But what are the church's actual results? First comes the realization that it must live up to the advertised program. Communicants of a church advertised as "a friendly church" constantly have the suggested obligation before them of being friendly to all visitors. By getting the church into the public eye with a promised task unperformed, you will arouse all of the latent loyalty of all constituents in a way that cannot but react to the church's welfare.

**Minimizes let-downs.**—Furthermore, through this reawakened sense of responsibility to come up to the self-appointed standard, the tendency will be to pull away from short, spasmodic outbursts of activity. The program of advertising, continuing

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throughout the year, will not permit the church members to emulate the bear during the winter months. A goal once set will beckon churchmen to keep busy until it is reached, thereby tiding over "interregnums" which occur in all churches.

Church advertising, like all other advertising, should be placed on a regular schedule; not run spasmodically; not published only on special occasions, but published consistently, persistently, and consecutively.—*L-II-Brown.*

The advertised church is the well-known church, and when the "well-known" church lifts up its voice on a current topic, the world stops to listen. The power of the pulpit is more than a figurative expression.

A minister may preach to a comparatively small audience on Sunday, but that sermon, broadcast through the newspapers on Monday, multiplies his influence many fold. The same is true of other gatherings, but I believe people pay more attention to what a preacher says than to almost any other statements appearing in the public press. Even the utterances of a layman made in a church, have more weight with the public than those same things said elsewhere.—*A-19-Elliott.*

**In union strength.**—If advertising can raise the prestige of a certain church, as churches generally become more widely known through publicity given them, especially by union publicity, you have a growing power of tremendous potency.

Four years ago the prime minister of Great Britain (Mr. Lloyd George) placed on record this statement: "*The Christian Churches, when they are united, are irresistible.*" A few months later, a notorious member of Parliament introduced a bill into the House of Commons to legalize "Premium Bonds." Rightly, or wrongly, a

## ADVERTISING THE CHURCH

certain section of the Christian Church decided that the proposed measure would be detrimental to the interests of public morality. In spite of the fact that the promoter of the bill declared he had received promises of more than sufficient votes to insure its second reading, the bill was turned down on division by a substantial majority. "Your cursed little Bethels have done this," one member declared, angrily, when he heard the result. This seems rather a striking refutation of the charge that the church to-day is an effete and powerless organization. Some of you here know what happened last year, when Mr. Bridgeman, then home secretary, in opposing Lady Astor's Young People's Bill in the House of Commons, stated that the government would not grant special facilities for the consideration of the measure. Within three days of the great Wesleyan Demonstration at Westminster in favor of Lady Astor's bill, the government saw fit to alter its decision and the measure ultimately became law. Look into the defeat of the recent agitation for a national Betting Tax, and of the proposal to open the British Empire Exhibition on Sundays. Then "tell the world" the truth about the alleged powerlessness of the church to influence individual character, and to mold public opinion on righteous lines.—*L-3-Rogers.*

However, one need but call to mind the putting of the Eighteenth Amendment into the Constitution to realize that the awakened and united Christian Church is just as strong in America as in the old world.

### INCREASING THE REVENUE

Does advertising the gospel and the church aid the latter's finances? The answer is invariably that it does.

From the Oak Park, Illinois, Baptist church, which was built by money raised through advertising, to the smallest rural church, judicious advertising seems to bring uniformly encouraging results.

# Are You Losing Out?

## DO YOU BELIEVE--

That Wilmette would be Wilmette without its churches?

That churches mean anything in a community?

That the church has a message for everyone in the community?

That everyone in the community is entitled to what the church furnishes?

## DO YOU APPRECIATE--

That the church has a vital message for **you?**

That you have as much right and reason as anyone to benefit by what it offers?

That you miss a lot when you forego its privileges?

That the church needs **you?**

***That you need the church?***

That the Sunday morning service is the best point of contact between the church and yourself?

## ARE YOU GETTING WHAT'S COMING TO YOU?

It awaits you next Sunday morning, at the regular service hour, at

**The First Presbyterian Church**

*Rev. Geo. P. Magill*

**The Wilmette Baptist Church**

*Rev. Francis C. Stifler*

**St. John's Lutheran Church**

*Rev. Herman W. Meyer*

**The First Methodist Church**

*Rev. Gilbert Stansell*

**First Congregational Church**

*Rev. Stephen A. Lloyd*

**St. Augustine's Episcopal Church**

*Rev. Hubert Carleton*

**Wilmette English Lutheran Church**

*Rev. Paul E. Schmidt*

Direct advertising on a co-operative plan by the churches of Wilmette, Ill.

"The Christian churches when they are united, are irresistible."  
—Lloyd George.



## HOW ADVERTISING BUILDS THE CHURCH

Dr. James L. Gordon's church (Congregational) in San Francisco annually spends \$10,000 for publicity, and has immense congregations and an annual income of \$30,000.

Two illustrations of how church advertising works similar advantages in England are at hand:

In England we have the largest mission organization of its kind, viz., the Manchester Wesleyan Methodist Mission. The founder, the late Rev. S. F. Collier, was not a clever preacher, but a person who believed in organizing and advertising. A friend of mine was his publicity agent for sixteen years. Mr. Collier built up a mission with over 5,000 adult members; 5,000 teachers and scholars in its schools; 2,200 youths and maidens in its educational and social clubs and classes, a multiplicity of ameliorative agencies and an annual income of £21,000.

A member of our large London delegation is one of the best-known advertising men in our city. At his synagogue only about twenty-five assembled on Saturday afternoons; he started to advertise by form letters and cards; the attendance rose to one hundred. To-day they are building a new synagogue at a cost of £70,000; my friend is chairman of the committee, and they have received nearly £36,000 in response to enterprising literature. There are over one thousand members at this largest Jewish church in London, and they confidently anticipate a fine congregation in the new splendid edifice. Here is a man most successful in business, and using his talents for religion in just the way I am pressing.  
—A-4-Potter.

A \$7,000 advertising campaign was carried on in New York newspapers for the Near East Relief, and cash contributions, traceable to the publicity, exceeded \$500,000. These illustrations could be multiplied indefinitely with the great movements of several denominations in the past few years, as well as by the history of specific churches.

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### MULTIPLYING THE POINTS OF CONTACT

A better way of measuring publicity's returns is by attendance and cultivation of popular interest through the establishment of friendly contacts. Not that the results can be computed per dollar or per pew-hour—such is not desirable even if possible. Nevertheless, it is gratifying and somewhat satisfying to a congregation to know that its money has not been spent without tangible results.

There is a similarity in the report of all churches where there is a regular program of publicity. However, take the First Methodist Episcopal Church at Sioux City again:

Before we started advertising, we had 459 members (three years ago); to-day we have 1,120 members. Our largest morning congregation was 122, now our largest morning congregation has been 1,500 plus. Our largest night audience was seventy-eight; it has gone over 1,700 and we have turned more than 1,000 away on a single Sunday. We have had nights with 1,000 present many times and to turn people away is a common affair. Only nine Sundays have passed in four years without conversions and accessions. More than 1,000 in less than four years have united with First Church—550 people and more go through her doors *every* day! True, *crowds* of boys and girls are hard on building and equipment. But take your choice!—'nough said.—A-8-Hoon.

There is another way in which a church can secure contact via advertising. Let it appeal for funds for any cause. Those who contribute to the "First Baptist Church Fund for Starving Hindus" are given an interest in the First Baptist Church incidentally, and it may prove to be more than a temporary one. Let the money be for a church building



## HOW ADVERTISING BUILDS THE CHURCH

or a playground, or some other property of the church and the interest becomes more pronounced as the contributors watch to see evidences of their contribution appear in brick and mortar, swings or teeter-totters or laughing eyes and dimpled cheeks.

## CHAPTER XII

### THE GOAL OF CHURCH ADVERTISING

THE biggest thing in the life of every community is the center from which good influence radiates in every direction. We are beginning to find this out in America and to learn that effort expended in behalf of the church carries a dividend of the most positive character.—*L-15-Oswald*.

Such was the closing statement of John Clyde Oswald, editor and owner of the American Printer, in his address before the Church Advertising Department of the Associated Advertising Clubs of the World at the convention in Wembley, England. It was the judgment of an American business man, calm, considered, and deliberate.

#### TO REACH THE MASSES

Fortunately, such seems to be the attitude of those who would give more publicity to the individual churches. It amounts to a tribute, not to any particular edifice nor any specific denomination, but, rather, to the holy universal church, exemplifying on earth the teachings of Christ.

*People respect purpose.*—The church needs to have a great and alluring purpose behind its publicity. People feel purpose. It does not need to be diagramed, it does not need to be put into blue prints. It can be felt. The people are incurably religious. Man has buried in his soul this instinct to worship. In the church of to-day he does not detect any great purpose to respond to that

## THE GOAL OF CHURCH ADVERTISING

hunger in his heart. He does detect a great desire for form and ceremony on the part of the church. He does detect a great desire to perpetuate itself on the part of the church. He detects the fact that the average church is linked with capitalistic interests; that it flaunts its red robes and its black gowns, its stained windows and its sometimes stained officialdom. The average man detects that the church has been used as an institution to hush the unrest of the masses—even to exploit the masses—but not to serve humanity. Therefore the great need of the church is a purpose that is so unselfish, so clear, so pure, so holy that the world will feel it. The church cannot fool the public about this supreme matter. The public will feel that great purpose if it exists. Too frequently it does not exist. No amount of advertising will lure when the world detects the lack of this great purpose behind its advertising. That purpose must be to serve humanity—to lift humanity to God—to save the souls of men. That is the most alluring thing that the church has to offer in its publicity and it has a tremendous need to get this purpose into its soul.

We have the greatest gospel on earth. We have the thing that the people need and hunger for. They will come in throngs if we let them know that we have it.—*L-2-Stidger.*

**Consecrate the best means.**—The true gospel does not become tarnished by being preached to all creatures by the pulpit or through advertising, by epistle or by radio.

It is not so very long ago that people were in the habit of talking about “things secular and things sacred”—as if to say the highest impulses of human life must not be contaminated with life’s sordid aims and life’s common duties.

Great progress has been witnessed in the way in which we have come to regard the intimate and essential relationship between what we call our religious and business life. How the one is bound up with the other as a

## ADVERTISING THE CHURCH

counterpart of man's existence; because your most successful business man has made a failure of life if he has neglected his spiritual nature, and on the other hand, your most saintly example of character cannot maintain spiritual elevation for a single day if its ideals and most sacred principles do not enrich and beautify the duties of each hour.

And the church has suffered because men have had a misconception of the value of advertising as an elevating force. They have said in effect if not in words—"You must not advertise religion; to attempt to apply the familiar methods of publicity which are common is to vulgarize and make less sacred the great truth wrapped up in the life of our churches"—and I believe that one of the chief reasons why we have met together is because our best instincts tell us that this attitude of trying to shield our religious ordinances and our Christian organizations from the glare of publicity is an entire misconception of our purpose and our mission.

We are not a bit concerned about creeds and dogmas, about sectarianism or denominations—but if, as we all believe, we have got the glad tidings of the gospel story, revealed to us and expressed by us in various ways; if we feel in our inmost souls that we have to offer a potent force for the world's advancement and unparalleled solution for the world's care, we ought to give our churches the widest possible publicity, so that millions and millions more might be brought under the spell of the world's Redeemer.—*L-12-Hurd*.

**So they will hear.**—It is inescapable that "times change," and so do means of communication and transmission of ideas.

You might as well whisper from the top of Ararat as to try to get a hearing for your church advertising without using the available type to make a noise. To bury yourself in surrounding bold face and attack modern competition with insipidity or stupidity is to do one thing the church cannot afford, to waste its money.

Do not misunderstand me. I would not sacrifice the

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dignity of the church. But if what we say and do and plan is Christian, then I should not hesitate to make it known, in the largest type I could buy, and I wouldn't leave all the thunder to the movies and the cigarettes.—*J. M. Miller.*

This is a day of innovations, to be sure, but all history is but a record of innovations. Why can not these of to-day be as fully consecrated and dedicated to the task of spreading the "good news" as those of previous ages?

The Protestant Christian Church in America to a large degree is asleep to the great movements of religious agencies in the non-Christian lands. Church advertising is the only modern agency that will help to wake up the great body of 21,000,000 lay members of the twenty-seven leading communions of the American Protestant Christian Church to the fact that Mohammedanism is rapidly outdistancing the Christian Church in the unoccupied areas of the great dark continent of Africa.—*A-g-Goddell.*

**Testing ourselves.**—But, in business parlance,

Before it will be possible for us as leaders in the church to sell our religion to others it is supremely important that we buy it for ourselves and thus make the world realize that we mean business. You cannot sell an article to any one else until you have first sold it to yourself. But when the man whom you are seeking to interest in your "goods" sees that your "goods" are a part of you you will be successful in your salesmanship. He cannot help but buy. You are only selling yourself, and everyone knows that personality is the hardest of all things to resist and the richest treasure of life.

If we are ever to change the lamentable sign of "S. O. S.," Save Our Sabbath, to "S. R. O.," Standing Room Only, it must come about by every member believing that he has the best "goods" obtainable and therefore longs to share it with others. In the Sacred Book we

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have the "Pearl of Great Price" of which there is no equal. Go forth, then, to advertise it by printer's ink, by flaming word of mouth, by brightly illuminated signs, by radiograms, by your own powerful personality—in short, by every known method, that all the world may see the glory of God's kingdom and the onward march of his Son our Lord.—*A-2-Muyskens.*

### *In conclusion.*

Have faith to believe that in good season the Supreme Ruler of the Universe, the Lord Jesus, will inspire some one of his disciples—king or potentate—president or councilor—or perhaps a Rockefeller or a Ford—to use, in the advancement of his kingdom, this new world-wide force—Advertising; this instrumentality for the advancement of religiousness in the world, and then, "in the twinkling of an eye," *The Word* will be emblazoned on the printed page in bold-face type, and those who read will come to understand that Jesus is the Way, the Truth and the Life—that as we come to know him we shall know the Truth, and the Truth shall make us free!—*L-II-Brown.*







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